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Henry Darling.

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Henry Wallace

MEMORIAL

OF

President Henry Darling, D. D., LL. D.

He in his life built his own monument;
We who remain the epitah indite;
A citizen, chivalric as a knight;
His mail—a courage wrought of pure intent
That civic wrong give place to civic right.
A scholar—He with Plato often trod
The Academic groves in guest of light,
Yet with a full clear vision of the God
Great Plato dimly saw.

A teacher wise,
He held God's word as God's; in its defence
Stood as a rock. He made no compromise
'Twixt truth and error, and when zeal intense
Failed to persuade, he oft with love beguiled,
Since in his faith he was a little child.

Utica, N. Y.,
1893.

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PREPARED BY
HIS SON,
RICHARD W. DARLING.

HENRY DARLING.

Born in Reading, Penn., December 27, 1823.

Graduated from Amherst College in 1842.

Graduated from Auburn Theological Seminary in 1845.

Preached at Vernon, N. Y., 1845–6.

Ordained and Installed Pastor of the Presbyterian Church in Hudson, N. Y., December 30, 1846.

Installed Pastor of the Clinton St. Church, Philadelphia, Penn., April 20, 1853.

Received degree of Doctor of Divinity from Union College in 1860.

Published the "Closer Walk" in 1862.

Installed Pastor of Fourth Presbyterian Church in Albany, N. Y., February 13, 1864.

Director of Union Theological Seminary 1874–81.

Moderator of Presbyterian General Assembly, 1881.

Received degree of Doctor of Laws from Lafayette College and Hamilton College in 1881.

President of Hamilton College 1881–91.

Trustee of Auburn Theological Seminary 1884–91.

Member of Victoria Institute, or Philosophical Society of Great Britain.

Died on College Hill, April 20, 1891.

Buried in Albany Rural Cemetery.

HENRY DARLING

WAS born in Reading, Penn., December 27, 1823. His father, Hon. William Darling, was of New England birth, a native of Bucksport, Maine. In early manhood he cameto Reading, where he was admitted to the bar and entered actively into the practice of the law. He soon acquired prominence in his profession, and was at one time the President Judge of Berks District.

Judge Darling was a leader in every project for the highest welfare of society. His love for and interest in the young was especially absorbing and sincere. As the organizer of Sabbath schools in Reading, he commended to popular approval a movement which was not originally regarded with any degree of general popular favor. His labors in that noble work were blessed to the moral well-being of multitudes of the youth of that city and community both in and out of all the religious denominations. As a promoter of the cause of temperance and public education he manfully stemmed the current of popular habit and prejudice in his day, devoting himself with no less conspicuous zeal to every project for intellectual advancement.

He was long a ruling elder of the Presbyterian church of Reading and an influential counsellor in the representative bodies of that denomination during the most exciting period of its history. He was a vice president of the American Sunday School Union from its organization until his death in 1871, and also a corporate member of the American Board of Commissioners for Foreign Missions.

In 1820, shortly after coming to Reading, Judge Darling married Miss Margaretta Vaughn Smith, a daughter of

John Smith, Esq., the owner of Joanna Furnace, Berks county, Penn. She belonged to an old and highly respected family of Chester county in that State, distinguished both for their services during the war of the revolution and in the legislative assemblies of the State.

Her grandfather, Col. Robert Smith, in 1757 qualified as sergeant in the French and English war. In the year 1776 by the appointment of the Supreme Executive Council of Pennsylvania, he had charge of the placing of obstructions in the channel of the Delaware river for the defense of the city of Philadelphia, and also in planning its land fortifications. He was subsequently appointed to the responsible post of Lieutenant of Chester county, and had the charge of the raising, arming and provisioning of the militia contingent of his district and in every way preparing the troops to take the field. He held many other offices of responsibility and trust in his county, and was in 1785 a member of the State legislature.

Col. Smith was a staunch Presbyterian, and an elder in the church of Brandywine Manor, of which the Rev. John Carmichael was pastor.

Mrs. Darling was a woman of high social and intellectual attainments, and like her honored husband an active participant in every good work in the community.

Such was the parentage of Henry Darling. He was prepared for college at a select school in his native place, and when not quite fifteen years of age entered the Freshman class of Amherst College. Although the youngest man in his class, he very soon became prominent as a scholar and leader in college matters. In the work of the literary societies he took an active part, was president of "Alexandria," and contributed many articles to the college publications. He graduated with the class of 1842, taking

high honors. Among his classmates were several who have become prominent in church and State, among them Rev. D. T. Fiske, D. D., president of the Board of Trustees of Andover Theological Seminary, Hon. Wm. Allen, one of the Justices of the Supreme Court of Massachusetts, and Hon. Waldo Hutchins, a Member of Congress from New York.

Mr. Darling's proficiency in the mathematical studies, led to his being offered at graduation, a position in the faculty, as an instructor in that department.

Previous to entering college, and when but twelve years of age, he united by profession of faith with the Presbyterian Church of Reading, and it was during a season of religious interest while a student that he determined upon the gospel ministry as his life work. In the fall of 1842 he entered the Junior class in the Union Theological Seminary. There he became greatly interested in the religious condition and needs of the West. The rapid increase of its population, the opening and settling of new States, seemed to him to call for an increased activity upon the part of the church, and the sending to those new fields of labor of an energetic and consecrated ministry. After much careful thought and earnest prayer he gave himself to this difficult and self-sacrificing work.

The seminary at Auburn was regarded at that time as affording the best course of instruction and training for those who were to engage in this missionary work. Accordingly, at the close of the first year in Union Seminary, he joined the middle class at Auburn. Here he completed his theological studies, graduating in 1845. He was chosen as one of the four speakers from the class at the commencement exercises. In 1844 he was licensed to preach by the Presbytery of Cayuga.

By the advice of his seminary professors, who had watched his course as a student with great interest and appreciation, and who thought that his scholarly talents and habits in a very peculiar degree fitted him for successful work in the East, he reluctantly abandoned the long and deeply cherished purpose of going as a missionary to the far Western States.

Although entering the ministry at the age when most men were just completing their college studies, he received many flattering calls to the pastorate. With his natural modesty, however, he thought it best to spend the first year of professional life in some small parish, where he could have the time to continue his studies, and also in some degree familiarize himself with the practical work of a pastor. With this object in view, he became the stated supply of the Presbyterian Church in Vernon, Oneida county, N. Y., where he had preached during the latter part of his student life in Auburn. In this pleasant village a happy and successful year was passed, and here, as elsewhere, the people became greatly attached to him, and life-long friendships were formed.

In the following year calls were tendered him by Presbyterian churches in Wilmington, Delaware; Hudson and Geneva, N. Y. Guided by the advice of friends and especially by that of the Rev. Albert Barnes, a life-long friend of his father, he accepted the call from the church in Hudson. On the 30th of December, 1846, he was ordained and installed by the Presbytery of Columbia. The sermon upon this occasion was preached by the Rev. Dr. Baxter Dickinson, of Auburn Seminary. This church was an important one in the New School branch. Its pulpit had been occupied by men of ability and reputation. It numbered among its members many families of high social

and intellectual culture, and connected with the congregation were many men of eminent professional standing.

It was an exceedingly difficult position for so young a man, but little more than twenty-one, to fill with acceptance. The demands both upon the intellectual and physical powers were necessarily very great, but so ably and well did he meet all these demands, that after he had been with them but a single year, he was presented by the congregation with a testimonial of their apprepreciation, in which they said: "In your character as a citizen, friend and neighbor, no less than as a pastor and preacher, you have exhibited traits and qualities of a high and exemplary nature, which have won the esteem, the appreciation and respect of all, and it is with unusual pleasure that we take this occasion to add our testimony to the unanimous voice of your congregation that in nothing have you failed to reach far above and beyond their expectations."

Mr. Darling was much interested in the condition of the small, struggling churches in the rural districts within the bounds of the Columbian Presbytery, and under his direction much was done by his church in assisting them spiritually and financially. Notwithstanding the many duties of his own large parish, he frequently conducted preaching services in these churches when they were without a pastor, and was ever ready to help them by his presence or counsel.

During the year 1851, in company with his father, who had been appointed a commissioner from the United States to the World's Fair at the Crystal Palace, London, he traveled extensively throughout England and on the continent. While there they were the recipients of many social courtesies. Judge Darling's long and prominent connection with Sunday school work, and with questions of social

reform, led to his being invited to address several of the religious and charitable associations of London, which duties he performed with great acceptance.

During his absence in Europe, Mr. Darling met with a great affliction in the death of his wife, a daughter of Rev. William Strong, of Fayetteville, N. Y.

Upon his return to Hudson he took up his work with renewed activity. His reputation as a preacher, pastor and man of affairs rapidly increased and insured his call to still larger fields of labor and influence.

April 27, 1853, Mr. Darling was married to Miss Ophelia Wells, a daughter of Richard I. Wells, Esq., a prominent and honored citizen of Hudson. This union was an ideal one. In all the many duties and cares belonging to the wife of a city pastor, both social and religious, Mrs. Darling was ever the helper and supporter of her husband. Their home was always one of open and generous hospitality, and especially so to all their ministerial brethren.

Shortly before his marriage he had been tendered a unanimous call to become the successor of the distinguished Dr. Joel Parker, in the pastorate of the Clinton Street Presbyterian Church of Philadelphia, Penn. It was hard for him to leave a people to whom he had become so strongly attached, and who had made his pastorate of eight years such a pleasant one. Under his care he had seen the church greatly prosper in every way. It had grown in numbers and power and exerted a wide influence for good. The call from Philadelphia, however, was given under such peculiar circumstances and was so earnestly pressed, that he thought it his duty to accept it.

In April of 1853, he was installed as pastor of the Clinton Street Church. This church was then one of the leading Presbyterian churches of the city. Organized by the late

Dr. John Todd, a man very widely known throughout the country, as a Congregationalist church, it had in 1842 changed its polity and become Presbyterian. Under Dr. Parker's care it had greatly prospered. It had a large and influential membership. Its location and church edifice were among the most desirable in the city. With the historic First Church it was closely associated, its pastors frequently exchanging pulpits.

In the discharge of his duties as its pastor Mr. Darling was a remarkably conscientious and laborious worker. The church grew rapidly in numbers and power. Under his direction a mission school was founded in a neglected neighborhood, then known as the Moyamensing District of Philadelphia. Here a large number of poor children were gathered, and a very handsome chapel erected, where they were rescued from haunts of vice and received useful instruction. In every department of Christian work he made his church a power for good. It was one of the most important and useful churches of the city.

Upon the death of the Rev. E. W. Gilbert, D. D., in 1854, he was elected the permanent clerk of the General Assembly, (N. S.) This office brought him into great prominence before the church and widened his acquaintance with men and religious and ecclesiastic affairs. The position demanded executive ability of a high order. Its duties were all performed to the great satisfaction of the church. When compelled by ill health to retire from the pastorate, he tendered to the Assembly his resignation of the clerkship. They unanimously refused to receive it, and it was only when upon his removal from Philadelphia, that, actuated by his high and delicate sense of honor, and by the conviction that the office should be held by a resident

of that city, he again tendered his resignation, that the Assembly, yielding to his demand, received it.

During his residence in Philadelphia Mr. Darling was placed in positions of very important public trust at an age earlier than is usual in large denominations. He was a prominent and important member of the Publication, Education, Church Extension, Home and Foreign Mission Committees. His knowledge of men and things was both extensive and acute. His practical judgment in these central committees, a position in a church resembling that of a cabinet council of a nation, for they involve the general and minute interests of a denomination for the entire country, was very much relied upon. He had a talent for seeing the precise knot of a difficulty and for helping disentangle it. He knew what ought to be done to set forward a great cause and what would retard it. He understood how to take the masses of men that must be consulted, and how to conciliate as well as to inspirit. His practical business talents made him a valuable man in any position. Other trusts were offered him but he was obliged to decline them.

In the movement for the purchase of the property on Chestnut street, Philadelphia, now known as the "Presbyterian House," as the headquarters for the publication and other committees he took an active part. He was a member of the committee to solicit subscriptions, and in many ways did much to secure the success of the project. The premises were purchased, a charter obtained and they became the property of the Church. For several years he was a trustee of the Corporation.

Every movement that tended to promote the interests of his denomination as of the church at large, had in him an earnest supporter.

Amid all the rapidly multiplying duties of pulpit and parish, he found time to perform many extra services in the church and on the platform. By the invitation of the Synod of Pennsylvania, in 1854 he preached the sermon before that body, taking as his subject "The Great Work of the Church." In it he made an eloquent plea for the increase of the ministry by the training and education of the young men. The discourse, at the request of the Synod, was published and widely circulated.

He also did a great deal of literary work. He was among those who were instrumental in the establishment of the *American Presbyterian*, and contributed to its editorial and other columns. Many articles from his pen appeared in the *Presbyterian Quarterly Review*, and other religious periodicals.

In 1860, Union College conferred upon him the honorary degree of Doctor of Divinity.

Dr. Darling's health, which had never been strong, at this time gave way under the pressure of work, and in 1861 he was obliged to tender his resignation as pastor of the Clinton Street Church. His people refused to receive it, voted him a year's leave of absence and offered him the means of spending a period of rest in Europe.

By the advice of his physicians, who told him that he must be relieved of all work and responsibility, and actuated by his high sense of duty, which would not allow him to occupy a position when he could no longer perform its duties, he again tendered his resignation and insisted upon its acceptance. Yielding to his demand his church reluctantly received it. His departure from this important field of labor was lamented not only by his church, but by the entire community.

In formally severing his relations with the Clinton Street

Church, the Third Presbytery of Philadelphia expressed their appreciation and affection in the following minute :

"Presbytery cannot consent to dissolve the pastoral relations between Dr. Darling and the Clinton Street Church, without some expression of the feelings of sorrow with which they are reluctantly brought to the conclusion that the dissolution is one made necessary by the Providence of God, and thus entirely beyond their control.

"It is the settled conviction of Dr. Darling, in which we see much reason to concur, that his health requires entire cessation from labor and responsibility.

"In the expressions of deep regret contained in the action of the congregation at parting with their pastor, Presbytery sincerely sympathize.

"Our own relations with Dr. Darling have been uniformly kind and fraternal, and as we have looked with interest on his labors in so important a congregation, we have seen his manner of life, as a preacher and a pastor. We have noted with much pleasure his activity, his energy, his indefatigable perseverance, his evangelical spirit, his kindly manner, his faithful study and his sound, judicious, clear and scriptural preaching. The oversight of this valued flock was given him with much pleasure, and every year has confirmed the wisdom of the action of the congregation and the Presbytery in this case.

"Our sympathies are most cordially given, both to the congregation and to our brother Darling. Our prayer is that he, in his retirement, may experience the consolations of a pure faith and a heavenly communion, that he may be entirely restored to health and be made still more eminently useful than he has been in the past."

The next few years were passed in Germantown, a beautiful suburb of Philadelphia.

It was a most grievious affliction for one of his active temperament and ardent in his zeal for the work of his Master, just as he saw his influence for good so rapidly increasing, to be obliged to give up his work. But this period of suffering and pain was not spent in bitter complaining nor in idleness. Relieved of the duties of the pastorate he gave himself, as far as his strength would permit, to study and literary work. If he could no

longer with his voice speak for Christ and His Church, he could by his pen be a means of continued usefulness.

In 1862 he published the "Closer Walk, or the Believer's Sanctification." In this book, which is of a devotional character, he emphatically insists upon progression in religion, and a continued increase of sanctification as necessary to a true Christian life. It is a fervent appeal to all who are aiming at a higher life and who are seeking "to walk closer with God." This work met with general favor, several editions were published, and it is now among the standard books of the Publication Board. It was republished in England and translated into several of the languages of India. To many Christians all over the world it is a source of spiritual inspiration and strength. Many years after its publication, a very distinguished divine and scholar told the author that he kept a copy of the "Closer Walk" by the side of his Bible, and that he never failed to read from it every day.

At this time appeared his "Worship as an Element of Sanctuary Service," a plea for such "beautiful symmetry between worship and instruction as to make the whole appear but one act of grateful homage to Jehovah."

Dr. Darling's interest in the great civil war, which was then raging, and his loyalty to the government, showed itself in his pamphlet "Slavery and the War." In it he carefully and exhaustively treats of the history of slavery in this country; shows how it was forced upon our colonies by England, even against their protest, and traces the gradual growth of the pro-slavery feeling in the Southern States. Although written during the darkest days of the war, the author declared it to be "his settled conviction, that the issue of this war will be the entire destruction of American slavery." It was a valuable addition to the lit-

erature of those times. Everywhere the public press gave it most favorable notice. It was declared to be "a work which should be placed in the hands of every loyal man in the land." The Union League Club of Philadelphia, adopted it for circulation.

During this period of retirement Dr. Darling preached as often as health would permit. He continued his official relations with the church's committees, and in addition to his other positions was elected a member of the executive committee of the Presbyterian Historical Society. As far as he was able he participated in the work of the "Christian Commission," for the care of sick and wounded soldiers.

Indeed no man ever put to a better use, both in the way of self-improvement and of doing good to others, a period of cessation from the active duties of the ministry.

In 1863 he declined an invitation to take charge of the American Chapel in Paris.

Upon his complete restoration to health, Dr. Darling accepted a call to the pastorate of the Fourth Presbyterian Church in Albany, N. Y., and was installed February 13, 1864. Here were passed more than seventeen years of happy and successful work.

Very soon after coming to Albany the old church building was torn down, and a new and stately edifice erected at a cost of more than $100,000, and dedicated without any burden of debt. During the entire period of Dr. Darling's pastorate the church enjoyed steady and striking prosperity. With a membership of over seven hundred, and a Sunday school of equal size, and raising more than $20,000 a year for missionary and charitable objects, it was the most magnificent Presbyterian organization in the city.

In all the arduous and complex duties growing out of

the care of so large a parish, Dr. Darling was sustained, strengthened and encouraged by the hearty coöperation of a loving people. They were ever ready and desirous of expressing to him their personal affection and their appreciation of his work. No plan or effort for good could be suggested by him that did not at once meet with the cordial approval and earnest assistance. In everything he was loyally and lovingly supported. He made it emphatically a live and working church. Under his direction it did much for the welfare of the small churches in the rural districts around Albany. It contributed to the support of their pastors, and in many instances towards the erection of their places of worship.

No man ever loved his profession more deeply than did Dr. Darling. He felt it not only to be a duty, but also a privilege, to assist his clerical brethren. In him they had one to whom they could freely and fully confide all their troubles and difficulties, knowing that he would by his wise counsel and generous aid do much to lighten and alleviate their burdens. So assiduous was he in this work that he was very often spoken of as the "Bishop of Albany."

In 1867 a colony was sent out from the Fourth Church and organized as the Sixth Presbyterian Church in Albany. Notwithstanding the parent church had just completed their own new edifice at a large cost, a total of $25,000 was raised by it for this new enterprise, a handsome building provided, and for many years the Fourth Church generously contributed to its support.

In addition to this a mission school was maintained in a destitute part of the city, and supplied with officers and teachers from the Fourth Church. To every institution of the city which had for its object the good of the commun-

ity and the spread of the gospel, this church was a generous contributor.

The pastorate in a city the capital of the State, necessarily brought with it many duties of a public nature. At almost every session of the legislature Dr. Darling appeared before some of its committees in advocacy of measures of social or political reform. He strenuously urged before them the cause of temperance by the rigid enforcement of the existing excise laws, and opposed any widening or relaxing of these laws. In this work he was bold and unflinching. As a member of the Law and Order League of the city, he did not hesitate to take an active personal interest in the work of the arrest and conviction of those guilty of a violation of the law. His idea of the duty of a minister as a citizen led him to engage in every movement for the welfare of the city. As a representative citizen his presence was sought at every public meeting, and he was ever ready to meet every call for service.

In addition to his pulpit and pastoral duties he filled numerous engagements at dedication, installation and other similar services. He preached many sermons upon public occasions throughout the country, and delivered addresses before college literary societies, and at other scholastic gatherings. At the invitation of the faculty of Auburn Theological Seminary he one year gave a course of lectures to the Senior class of that institution upon the work of a pastor. He continued his literary work, contributing articles to theological reviews and other religious publications. Among the many articles and sermons published are "Conformity to the World," "Difficulties of Revelation," "Christian Unity," "Doing Nothing but Receiving," "Preaching and Modern Skepticism," etc.

He was connected with various literary and scientific

clubs of the city, and as far as possible attended and participated in their meetings.

During these years many calls were received from other fields of labor. In 1867 he was elected to the secretaryship of the Education Committee. He was very strongly urged to accept this office. His high professional and social standing, his wide acquaintance throughout the church, together with his executive ability and well-known interest in the education of young men for the ministry, fitted him, it was thought, in a very remarkable degree, for the duties of this position.

His strong attachment to the people of the Fourth Church, and the conviction that he was needed there, led him to decline this call, as well as many others both to the pastorate and theological professorships.

During his residence in Albany he held many positions of trust. He was connected with the official boards of many of the religious, charitable and educational institutions of the city. He served as a director of Union Theological Seminary from 1874 to 1881, when he resigned. In the discharge of the duties of these positions he was faithful, giving the various institutions the benefit of his presence and counsel.

In 1881, Dr. Darling was unanimously elected to the presidency of Hamilton College. This opened to him a new field of intellectual and moral effort.

While he had never been technically a teacher in any institution, he was known to be devoted to education and a ripe scholar in many departments. As a successful organizer and promoter of great public interests he enjoyed a wide reputation, and his executive ability had been fully tested in the various official trusts he had held in his church. In the cause of higher Christian education, es-

pecially in connection with the Presbyterian Church, he had always been deeply interested, and had heartily entered into the movement, then being made, to bring Hamilton College into closer relations with that denomination and thus increase her usefulness. With other members of a committee appointed for that purpose he appeared before several of the Synods of the State in advocacy of the plan.

He was strongly urged to accept this position by the officers, alumni and friends of the college. From all over the country letters were received from his professional brethren and others expressing their hearty approval of his election and pressing him to accept.

It was a most difficult question for him to decide. He loved and honored the work of a pastor, he regarded it the noblest and grandest work that any man could be engaged in. In the performance of its duties he had spent many years, and these duties had become the pleasanter as time went on. He was as devoted to the people of his church, as they were to him, and it was hard even to think of severing the ties which had bound them together for so many years. Every effort was put forth by the church to induce him to remain with them. The expressions of personal affection that were made to him were numerous and affecting.

After careful and mature deliberation he signified to the authorities of the college his acceptance of the honorable office tendered him.

In June of that year he preached his farewell sermon to his congregation, closing his long, happy and remarkably successful pastorate with them.

The *Albany Evening Journal* in its editoral referring to the occasion, said :

"Rev. Dr. Darling last evening finished his service as pastor of the Fourth Presbyterian Church of this city, and on our first page we print his eloquent, impressive and affecting farewell sermon. To-day our esteemed friend stands 'at the parting of the ways.' One great chapter of his life's work is ended. Soon he will go from us to another field of intellectual and moral effort.

"In bidding him good-bye and God-speed we know we but speak what is in the hearts of all our citizens, whatever may be their church relations, in testifying to the affectionate regard in which he is held by all of them, and their sincere regret at parting with so strong and helpful a man. Dr. Darling has potent claims upon the enduring gratitude of Albany. For nearly twenty years he has been a burning and shining light in this community. He has constantly pointed the path to heaven, and as constantly led the way. In other words, for nearly two decades he has striven to promote the best interests of this city, to render it more like the beatific city out of sight. No career is more exacting than that of the pastor of a large city church. Its duties are multitudinous, its responsibilities delicate and most weighty, its drafts upon the complex life of body, mind and soul constant and severe. It is the universal testimony that Dr. Darling has so ministered to the Fourth Presbyterian Church as to command the plaudit 'well done good and faithful servant.' He parted with his people with a prayer for their prosperity; they respond with a similar petition for him, and all Albany will heartily join in exclaiming

> "May all his prospects brighten to the last,
> His Heaven commencing ere the world be past."

In this year both Hamilton and Lafayette Colleges conferred upon Dr. Darling the degree of Doctor of Laws.

September 15, 1881, Dr. Darling was formally inducted into office as the eighth president of Hamilton College. The subject of his inaugural address was, "Culture and Religion, their relative place and sphere in the education of the American College."

To the discharge of the duties of this new and important position, he brought the same energy, enthusiasm and perseverance which had ever characterized him. He never

failed to give himself entirely to every work in which he was engaged.

For the purpose of increasing the funds of the college he presented her claims in many of the cities and towns throughout the State. In her behalf he appeared before the Synod and Presbyteries urging that a generous aid be given her by the church. He attended gatherings of the alumni and friends of the college, and sought in every way to promote her interests.

In these labors he was in a very large degree successful. During his administration more than $60,000 were expended upon the material equipment of the college, in the way of new buildings and the remodeling of others. A number of new scholarships were founded and gifts made from year to year for the education of poor and deserving young men. Additions were also made to the permanent funds, and by his careful oversight and aided by the wise and judicious management of its financial officers the income of the institution for the past few years has been sufficient to meet the expenditures.

In 1889 by the generous liberality of Horace B. Silliman, LL.D., a warm personal friend, a magnificent hall was erected for the College Young Men's Christian Association. The building was completely furnished and a fund established for its maintenance by the donor. This gift has proved to be of incalculable benefit not only in the religious but also in the social life of the students.

Through the generosity of personal friends and friends of the college large and valuable additions of money and books were made to the library. This most important department of a liberal culture enlisted his earnest effort. He provided for its being opened to the use of the students every day of the secular week. The large collection of

books and pamphlets which had hitherto been kept without method or order, he caused, at a large expense, to be arranged and catalogued according to the latest and most approved system.

The library was thus made an active and important department of the college. Among the additions made to the library at this time are the "Porter," "Trask" and "Milne."

During the ten years of Dr. Darling's administration the standard of scholarship was greatly raised. The course of study was broadened and the number of elective studies increased. The department of modern languages was made most thorough and efficient. The faculty was enlarged and strengthened by the appointment of assistant professors of Greek and of English. Still other changes in this respect were contemplated.

In the work of instruction Dr. Darling took a much larger share than is usual with college presidents. As the incumbent of the "Walcott Professorship of the Evidences of Christianity," he lectured every Monday morning throughout the year to the Senior class on "Theism," "Natural Religion," and "Christian Evidences." During the winter term he met the same class for instruction in Moral Philosophy. At one time during a vacancy in the faculty, he took the greater part of the work in history in addition to his other duties.

For the work of the class room he prepared himself most thoroughly, giving to it the best of his mature intellect and deep scholarship. With the use of the text book he combined frequent lectures, giving his class the views of other great writers and thinkers, and thus affording them a wider and more intelligent comprehension of the subject than could be obtained from the study of a single book. He

familiarized himself with the thought of the day in his department and sought in every way to make his instruction both profitable and pleasant. Every interest of the college received his close personal supervision; nothing was so small or trivial as to escape his attention.

In the religious life of the institution and the moral and spiritual welfare of its students he was most profoundly interested. As the pastor of the college church he preached almost every Sabbath morning, and in the evening of that day conducted a prayer meeting in the chapel. To these services he gave the same careful and prayerful preparation which had always marked his pulpit work, writing each week a new sermon. Those duties were to him a work of love, especially the social meetings for prayer.

He loved young men and was ever ready, even anxious to do all in his power for them. He took a deep personal interest in each student, and was familiar with their individual needs, sympathized with them in their sorrows and rejoiced with them in their successes. In many instances he assisted with his own means, students who would otherwise have been obliged to abandon their studies.

His farewell address to the class as they left the college halls was no mere formal expression of affection, and hope for their future success, but was the heartfelt wish of a friend.

As a preacher Dr. Darling was eloquent, impressive and instructive. He was a careful student, never asking a congregation to listen to undigested matter, but winnowing the chaff from the wheat before he offered it for their acceptance. His sermons were profoundly thoughtful, beautifully and logically expressed, and forcibly delivered. They were frequently adorned with apt and appropriate quotations from ancient and modern writers, the result of his

varied reading and scholarship. He kept himself in touch with the thought of the day, not only in theology and kindred subjects, but also in other departments of learning. His discourses were eminently helpful and instructive and always conveyed to their hearers some new idea of divine truth or impulse to a renewed Christian activity.

He magnified the work of preaching as the great instrumentality chosen by the Head of the Church for the world's vangelization. To use his own words, "to unfold scripture doctrine, to define its boundaries, to marshal in the order and majesty of a demonstration its proofs, and vigorously to press its claims upon the intellect and heart of men is to-day the *minister's great business.*"

In his pastoral labors Dr. Darling commended himself to all. A welcome visitor among the cultivated and refined, he never neglected the poor. His manners were singularly bland and persuasive, and his high sense of duty led him to believe that he was in a peculiar sense responsible for the welfare of all who placed themselves under his pastoral care. He was a most vigilant shepherd, carrying out that beautiful figurative designation to its obvious meaning, by a kind interest in every class of his flock.

One other aspect of the life and work of Dr. Darling remains to be noticed.

As a Presbyterian minister he was widely known and honored. While of a broad and evangelical spirit, intolerant of all narrowness of belief or profession, freely and fully recognizing the brotherhood of all Christians, he was nevertheless a loyal and devoted supporter of the doctrines and polity of his denomination.

From early manhood he took an active and influential part in the church judicatories. He had a great fondness for ecclesiastical matters, and was thoroughly acquainted

with the law and polity of the church. Possessed of natural traits of leadership, without in any way unduly pushing himself forward, he became a recognized leader among his professional brethren, and they freely and spontaneously gave him every honor. His position in his early professional life, as the permanent clerk of the General Assembly, had made him familiar with the course of procedure of that body and with parliamentary usages. In church assemblies he spoke extemporaneously, yet with such dignity and deliberation, such clearness and earnestness, that his views almost universally prevailed.

His calm and deliberate judgment, his strong, practical common sense, his thorough knowledge of the polity and laws of the church made him a valued counsellor. In recognition of these qualities and of his eminent standing in his church, he was appointed as the chairman or a member of many special committees of the General Assembly.

In 1870 he was chairman of the committee to secure from the legislature of New York such legislation as was rendered necessary by the Reunion. In 1871 he was on the committee on "Representation in the General Assembly."

He served on committees in 1875 and again in 1888 to secure closer fraternal relations and coöperation with the Southern Church. He was a member of a committee from the Presbyterian Church to confer with a like committee from the Reformed Church in regard to the desirableness and practicability of union between the two Churches.

By the General Assembly of 1879 he was made the chairman of the committee on the "Reorganization of the Synods of the Church." To this important work he gave much time and labor. Their report, recommending the

enlarging of the synods so as to make their boundaries conterminous with those of the States, and also enlarging their functions and powers, was adopted by the General Assembly of the following year, and the overtures contained in the report ordered to be transmitted to the Presbyteries for their approval. A majority of the Presbyteries answered them in the affirmative, and this great change in the constitution of the Church was made.

He served on the committee "Upon the Relations of the Board of Home Missions to the Presbyteries" in 1881, and in 1882 on that upon "Education," which resulted in the establishment of the "Board of Aid for Colleges." He declined an appointment as a member of the committee having in charge the revision of the Book of Discipline.

By appointment of the New School Assembly of 1868 he presented the plan of Reunion to the Old School Assembly, then in session at Albany. This duty he performed in a speech of great eloquence and power, and the report was adopted by the Assembly. He was heartily in favor of the Reunion and did much to bring it about. In 1872 he was made a delegate to the Free Church of Scotland. In many other positions of honor and trust he rendered valuable services to his Church. In 1881 he received its highest gift in his election as Moderator of the General Assembly.

As a man, Henry Darling exemplified in all his life, public and private, whatever we associate ideally with the grand old name of "gentleman," a name in his case never "sullied with an ignoble use," but lifted up, refined, sanctified by the Spirit of Christ. A deep, yet always present and practical Christian faith hallowed all his powers; the light that shone from his daily life was eminently such as would lead men to glorify our Father who is in heaven.

He was the honored and loved center of a large family circle, and it was here that his lovely Christian character showed itself in its greatest beauty. To carry out his slightest wish, to minister to his every want, was regarded as the highest privilege by everyone of his family.

It was while actively engaged in the discharge of his college work, in the maturity of his intellectual powers, at a time when he had begun to see the good results of his labors for the institution, and the future seemed so bright that he was suddenly called from earth to heaven.

Calmly and gently he passed away surrounded by all those who were the dearest to him on earth, commending them to the care of Him whom he had so faithfully served.

THE FUNERAL OBSEQUIES.

The funeral of President Darling was held Thursday morning, from his late residence on College Hill. The attendance was very large, including relatives and friends, the faculty, students and many of the trustees. The services were in charge of Rev. Dr. Thos. B. Hudson, pastor of the Stone Church, who read the Scriptures and offered the opening prayer. Tender and beautiful music was furnished by a quartet of students, consisting of Messrs. Edwards, Kelly, Wouters ond Smithling. The address by Rev. Dr. T. Ralston Smith, of Buffalo, was a tender tribute to the life, public and private, of the deceased. He said, that as a friend, not as historian or biographer, he had come to briefly speak of Dr. Darling in his capacity as pastor, college president, and the head of the family. He would leave it for some more fitting time and place to speak more in detail of the busy life of the departed. His address was an eloquent one, and the many present listened with much feeling to the warm words spoken of the beloved president. The closing prayer by Rev. William R. Terrett, was a

touching invocation for blessing on the family, friends, college and community. A delegation, consisting of the pastor and session of the Fourth Presbyterian Church of Albany, were present to escort the body to Albany, for interment. The bearers were P. V. Rogers, C. C. Kingsley and Rev. Dr. R. L. Bachman, of Utica; Professor E. North, E. J. Hamilton and Oren Root, of the faculty; H. B. Silliman, of Cohoes, and James McKinney, of Albany.

THE FUNERAL IN ALBANY.

After a short service in Clinton, the body of Dr. Darling was conveyed to Utica and placed on the train for Albany, where it arrived at about 4 o'clock. The funeral party was escorted from the depot to his old church by the Rev. Dr. Raymond and the members of the session, where a brief service was held. Opportunity was then given his old time parishoners and friends to view for the last time the face so much endeared to them; after which the remains were taken to the Rural Cemetery.

DR. SMITH'S ADDRESS.

At the funeral of the late Rev. Henry Darling, D. D., LL. D., president of Hamilton College, held at the president's house on College Hill, Clinton, April 23, 1891, Rev. T. Ralston Smith, D. D., of Buffalo, spoke as follows:

My place here is not that of the historian or of the biographer, but of the friend. A more fitting time may come for commemorating the official character and the public services of our departed brother, when personal sorrow shall be mitigated and the largeness of the opportunity shall be commensurate with the theme; but to-day, if I may venture to interpret your feelings by my own, we are thinking not so much of the loss of the man of letters, the theologian and the college president, as of the loss of Henry Darling, the man, as we knew him and loved him and found in him by personal contact those qualities which, in all keen estimates of human character and worth, count for far more than genius and talent and the creations of favorable circumstances.

Yet were this other theme by any ruling of propriety my own, I should congratulate myself and you on its richness. In the life of Dr. Darling industry, fidelity and honor have kept pace with each other. If his career has been free from meteoric flashes, it has had that better quality which belongs to the steady shining of the sun, and like that sun, the warmth of it is felt even after its going down.

I recall, with a tender interest, what I used to hear when I was little more than a boy, of the character and the influence of Judge Darling, a figure of more than a common note in a church which can complain of no poverty in its list of strong and noble names. It was in the soil of a good home, and through the sanctified training of an illustrious parentage, that the qualities were nurtured which, in their ripeness, have given us the rich personality of the dear friend for whom we are mourning to-day. Impressive without being intrusive, dignified without being distant or cold, courtly without effusiveness, devout without the taint of sanctimoniousness, he has filled every position and executed every task with a grace so gentle and yet so effectual, that it is no extravagance to say of him, "*Nil tetigit quod non ornavit.*"

In his early pastorate at Hudson, N. Y., he gave immediate promise of the worthy future that was before him. Transferred to the wider and more difficult field opened to him by the Clinton Street Church in Philadelphia, where he followed that noble son of Hamilton and my honored father, Dr. Joel Parker, his growing power attested his fitness for a place whose accumulating tasks and responsibilities called for equal discretion, piety and force. Then came those eighteen bright and prolific years in Albany, of whose ability and devotion the flourishing Fourth Church is the abiding and honorable monument ; a church in whose inmost life and heart his memory is cherished with affection, and from whose history the mark of his strong hand cannot easily be obliterated.

It was a revolution in his mode of life when from this long and steady experience in the beloved work of the ministry he obeyed the call which placed him at the head of Hamilton College, to whose service the best ten years of his life have been given with a zeal and consecration which only they can adequately measure who had the privilege, in the best intimacy of friendship, of knowing his heart.

Of the magnitude and the perplexities of this task I need not speak. I love to recall just now his patient devotion, his broad sympathies, his refined and honorable ambition, his eloquent appeals for the higher education, his accord with the traditions and spirit of the institution, and the generous sacrifices which he was always ready to make in its behalf, and which yet were made so quietly and unostentatiously, that few beyond the circle of those who were nearest to him could ever have known the real heroism which lay beneath his quiet and placid exterior.

It adds to our sorrow just now, after all these years of hard toil; at the moment when the prospects of Hamilton College are higher than ever before; when its coffers are to be more richly laden; when its brilliant faculty is to have wider scope; when the trustees are to find their task more congenial; when College Hill, "beautiful for situation," is to eclipse its former glories, and the true hearts of Hamilton alumni are to be prouder than ever of their *alma mater;* the brave spirit that has hoped and toiled and prayed for the time which he knew would come, has suddenly grown still in the very dawn of this better day. This is one of these mysteries which perplex us sorely. Our wisdom would order events in such fashion that the soldier should never put off his armor until the victory was won, and that

every toiler should taste the sweetness of rest in the field where he has wrought. But God's wisdom, inscrutable as it often is, has its higher ways, its loftier ends, its richer recompenses. There is here a great legacy of sorrow and disappointment left to us. But let us not imagine that there is either sorrow or disappointment to him who has laid down his task so soon. That life surely has seemed rounded out in the sight of God. It has had its commendation, "Well done thou good and faithful servant," and the fruit of its sowing will be linked to it where vision is clearer and judgments are surer than they can be on earth, and all the hidden worth and beauty shall be revealed in the perfect light.

Amidst the cares of service, however, our beloved friend was not left without marked evidences of the high esteem in which he was held as a scholar and a Christian minister. Crowned with the academic honors of Union, Hamilton and Lafayette, he was entrusted by his church with the responsible duties of permanent clerk of its General Assembly; an office which he worthily discharged for ten years, as the successor of the beloved Gilbert, and laid down, as I well remember, of his own accord, out of his keen sense of honor and delicacy on removing from the city as whose representative he had been chosen to the position. In 1881, in my own city of Buffalo, the Assembly conferred upon him its highest distinction by electing him as its Moderator a dignity which he bore with grace and adorned by the able service which he rendered.

These are but hints of the history which is to be more fully and worthily written, as I trust, and which can be enriched by many a detail from his literary and professional career. It will be worth pondering, not only by the friends who must prize every beautiful memorial of the life whose development they have watched, but by those who can appreciate and apply its lesson, learning from it how usefulness and honor can be reached by modes consistent with the sobriety of a Christian spirit. The young men who have sat in Dr. Darling's class-room, or communed with him in his study, or enjoyed his kindly hospitality, will value and treasure his influence over them more from this hour than ever before. But if they would feel the power of what he wished and strove to give them, they must try to measure and appreciate his inner self, and to imbibe the lesson of his entire life. He being dead, yet speaketh. And his best praise will be the beautiful lives

whose impulses will ever be traced back to the inspiration which he helped to enkindle within them.

And so it is that we instinctly come back to Henry Darling himself. Stripping off academic robes, official titles and symbols of authority, we come down to the core of what he was—the heart of the friend, the husband, the father, the Christian. Any greatness that is outside of these sacred limits and is built up without reference to them, is of little worth indeed. It is by the homely side rather than by the brilliant side, that lives are truly to be tested. Love sees to profounder depths than mere admiration, and the little flower it lays on the pillow of the dead is a richer decoration than a jeweled coronet.

So I find myself thinking of those great numbers whose tears he wiped away, whose fainting spirits he encouraged, whose perplexities he resolved, whose footsteps he guided, whose eyes he lifted heavenward,—some of them back yonder in those loved fields of bygone labor; some of them here, yet feeling the touch of his vanished hand,—and all of them, whether in the better land or this, venerating and blessing his memory.

Most of all, my heart turns to that family circle, of which he was the central figure, and whose sorrow, deep, but serene and tranquil, mutely waits for the tribute of our gentle sympathy. The thoughts with which their hearts are busy are not of honors won out yonder in the field of strife, but rather of those qualities which endeared him in the home—after all the best and noblest of earthly kingdoms—the only one besides the church whose institution is directly divine. How royally he reigned there, with the dignity which was part of him, with the gentleness which was also a part of him; and no monarch ever had readier or more willing tribute laid at his feet. You and I have seen and known him, with his loved ones about him. And we can understand how their grief overtops every other sentiment awakened by this bereavement, and must give the chief direction to our thoughts and prayers.

What this community has lost in the death of a broad-minded citizen; what the church has lost in this son of hers who was so wise in counsel and efficient in action; what Hamilton College has lost in this friend and promoter of the finest intellectual and moral training, it is not easy to compute. We see the gap which his taking off has left; and as respects the college, I think we shall feel a common impulse, trustees, professors and students, under the shadow

of this chastening, to seek God's blessing anew upon our work and to push on to the realization of the best ideal which our lamented president has formed.

But above all, our prayer is that the comfort which he ministered to others may be the portion of this sorrowing household; that the Saviour whom he followed may be the light of that home on which this shadow has fallen so deeply; and that these mourning ones may be sustained and filled with the peace which passes all understanding. A noble heart has stood still, the volume of a good life has been closed, the laborer has passed from the field of toil to the mansion of the Divine Master; and even in our tears we thank God, feeling that the world is better, and we are better, because the life of Henry Darling has touched the world and us.

MEMORIAL ADDRESS.

PREACHED SUNDAY MORNING, APRIL 26, BY THE REV. A. V. V. RAYMOND, D. D., PASTOR OF THE FOURTH PRESBYTERIAN CHURCH, ALBANY, N. Y.

"For other foundation can no man lay than that is laid which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay stubble, every man's work shall be made manifest, for the day shall declare it because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath builded thereon he shall receive a reward."—I Corinthians iii: 11-14.

Paul is writing about ministers and their relation to believers. It is not necessary to follow the argument by which he leads to the conclusion, "Therefore let no man glory in men, for all things are yours whether Paul or Apollos or Cephas, and ye are Christ's and Christ is God's." It is not necessary, because with us there is no controversy about names, no factional rivalry or jealously, no depreciation of others in the respect and love which all bear to that servant of Christ whose memory unites our hearts this morning in grateful praise to God who used him so manifestly for the glory of His own holy name. We might indeed dwell without invidious reference upon the distinctive character of the ministry which each pastor renders. No one can repeat the work of another. Gifts differ and so must the services which spring from them. God meant it to be so. Paul plants and Appollos waters. The work of one is supplementary to that of another, and each waits upon the blessing of God for the increase of righteousness. To me this is an ever present and inspiring truth. Every day I am made conscious of the abundant labors of those who preceded me in this ministry. In a most real sense I am only building upon foundations already laid, watering the seed planted in days gone by, developing the life of this church along lines previously determined. This church is what it is today far more because of what other pastors have done than because of what I have been permitted to do, and I cannot praise God enough for the vigorous spirituality which I found existing here when I came; and if I say

this was due more to the ministry of Dr. Darling than to that of any other, it is in no sense a disparagement of any man's work, but only a recognition of the necessary influence of his long and faithful pastorate, at a time when the character and spiritual convictions of those who are to-day naturally foremost in our church life became fixed. And so I love to have you dwell as you do upon his services with grateful appreciation and affection; the legacy he has left is our joint inheritance. Your debt of gratitude to his ministry cannot be greater than mine, although with you personal feeling necessarily runs deeper, because he touched your lives directly. But after all, the profoundest blessing of his ministry appears in the impress he left upon the life of the church. That will abide when personal recollections have ceased. And because of this all who love this church and rejoice in its work, from those who have received most of its influence to those who have but recently come into fellowship, are moved by a common impulse to honor the memory of the man of God, who has been called to his heavenly home since last we met for morning worship in this place, consecrated by his prayers and labors of love.

Before referring more directly to Dr. Darling's ministry here, and that we may better appreciate it, let us dwell for a moment upon the truth which Paul puts before us in our text. As we have said, he is speaking of the work of the ministerial office, but like every great spiritual principle that which he here advances is capable of general application, and so it brings instruction to every one of us who would make the most of his life. The figure used by the apostle to impress the thought of the Spirit is drawn from one of the most familiar occupations—building. And the truth thus illustrated has special reference to the principle of rewards. "If any man's work abides which he has built he shall receive a reward. If any man's work shall be burned he shall suffer loss, but he himself shall be saved yet so as by fire."

A distinction should always be made between the mere

fact of personal salvation and the recompense of a man's labors; between simple admission to the kingdom of Heaven and what is called in scripture "an abundant entrance." I am convinced that in many minds this distinction is blurred chiefly because of false ideas upon the subject of human merit. Good words are discounted in our religion. God owes us nothing and we can never put him under obligations. This may be good theology, but it is poor Christianity. Righteousness counts for something in the kingdom of God. Salvation is eternal life and is a gift, but the measure of our enjoyment of it is an honest payment. It is true that we are saved by divine grace, but it is also true that we are rewarded by divine justice. The faith principle makes us God's children, but the work principle makes us his rich children. There are degrees of enrichment in the household of faith. We do not exhaust the meaning of riches and poverty by reducing it to a money basis. There is wealth not determined by the rate of interest on government bonds, and it depends upon the laws of trade, like the wealth that is spelled "gold."

God endows no life with spiritual treasures. He gives the Spirit, but makes man earn its treasures. That is the meaning of the parable of the pounds. The word "business" belongs to the terminology of religion, and perhaps the great trouble with most Christians is that their phraseology is limited to the word "gift" whenever they attempt to express their spiritual expectations. They are waiting for God to bestow what in his sovereignty He thinks best, without any thought that they can win something for themselves. The gift of God is the same to every man who will receive it—eternal life—but beyond that everything is determined upon merit. Life is one thing; what it accomplishes is quite another thing. And so good works count after all in the economy of grace. There is no respect of persons with God, but there is respect of personal faithfulness in doing His will. There can be no faithfulness without faith, but there can be faith without faithfulness, and

if Christ taught anything it is that the measure of our faithfulness is the measure of our blessedness.

Surely it is not necessary for me in this presence to say that our reference to the rewards of the kingdom is not put in the future tense altogether. God pays quickly as well as justly. Indeed there is no justice in withholding payments. Every man gets at once what he earns. This makes all the diversity in spiritual possessions on earth. No loving deed was ever done that did not make the soul richer for doing it. Every talent increases by use. The loving word leaves music in the heart of him who utters it. The real blessing begins after all in ourselves, the development of a Christ-like spirit; this is imperishable treasure. The kingdom of heaven is within us. At the same time every good deed has a potentiality which projects its influence into the future. Like a safe investment, it keeps on returning dividends, multiplying itself as the years pass; this makes the reward of the future: "Blessed are the dead which die in the Lord. Yea, saith the Spirit, they do rest from their labors and their works do follow them." The thoughts we inspire, the lives we redeem, are permanent forces set at work, and in the day of revelation all that they accomplish brings a return of gladness to our souls. This is why we say eternity alone can measure the influence exerted by any man. And so, in the fullest sense, it becomes the time of reward. No one's work is known to-day in its entirety, nor can it be known, because it has not ceased, though he himself has passed from earth. Verily, "their works do follow them."

All these truths are brought before us under the figure of our text. It draws a sharp distinction between salvation and reward. A man himself may be saved without inheriting any reward for his labors. That depends upon the permanent nature of his work. Gold, silver, precious stones; wood, hay, stubble. What are these but types of enduring value on the one hand and transient worth on the other? And the fact that Paul is speaking of ministerial labor only emphasizes the sphere of activity of our lives.

The thought which he urges is this: Rewards are conditioned upon the nature of the influence which one exerts upon others. If his work is simply pleasing, entertaining, gratifying to taste; if he contributes nothing of a permanent character that will stand the test of suffering through which every soul must pass, then all his labor is lost. Wood, hay, stubble. How aptly do these represent the ephemeral nature of our influence—vain words, light thoughts, superficial acts of helpfulness, pleasing in the sunlight, but worthless in the hour of trial. How much of our activity, even in the name of the Lord, results in nothing more than a show of usefulness; teaching that skims the surface of truth; deeds that carry nothing of our hearts with them, touching only the outside of life; perfunctory deeds answering the demands of propriety, obeying the laws established by custom. All this is vain as a basis of spiritual rewards. The satisfaction thus begotten, the fair reputation thus easily won, are of the earth earthy, and have no eternal meaning. But "gold, silver, precious stones," what suggestiveness of reality, of enduring worth in these. They tell of rich truth communicated; of deeds that in their inherent power of blessing build themselves into character, and transform life, contributing something of God's own energy to soul; of ministry instinct with the spirit of divine love. These are labors whose return is not merely a word of compliment, an ephemeral fame, but deep spiritual joy, and gratitude that pays its tribute of praise forever—in lives ennobled, in influences that never cease their transforming and uplifting power. This is reward heavenly; alike in its nature and in its extent.

And this is the reward which was the inheritance in time and is now, the increasing inheritance in eternity of him whose memory we to-day honor, for the ministry of Dr. Darling was in the truest sense the building of gold and silver and precious stones in the structure of other lives, a permanent power for righteousness, the source of abiding good for many souls.

Of his work in general, through a ministry of nearly

fifty years, we may not now speak. However gratifying it might be to review his whole life, it is beyond our purpose at this time. Some other occasion would be better suited to such a tribute, for our thought must naturally dwell upon his labors here, surrounded as we are by the more manifest evidences of his consecrated service. This church must ever be to us his best memorial. But how shall we translate his ministry among us into words that will rightly express its worth? How can we analyze his power? How may we characterize his usefulness? It is difficult to say in what way he appeals most strongly to our reverent regard. Was it his life or his words that made the deepest impression? His ministry in your homes or his ministry in this pulpit?

As a preacher his name became widely known during his pastorate in Albany; but pulpit fame is not equivalent to pulpit power in the spiritual sense. The best sermons are not the most popular. Depth of influence does not depend upon pleasing effects. Lives are not molded by what people say of a minister, but what God says through him. Dr. Darling's commanding presence was in itself a call to attention. His refined and beautifully expressive face held the eye of the hearer—a charm which was never lost by familiarity. His sympathetic voice pronounced as it first fell upon the ear, a loving message. Whatever truth he was to proclaim one felt indistinctively it would be spoken in love. These, however, were but adjuncts to his real power.

That was found in his spiritual conception, his understanding of the deep things of God, not merely the intellectually deep but the spiritually deep; those things which are revealed rather than learned by investigation. And yet he was tireless in study. There was a painstaking care in his preparations for the pulpit which told of his reverence for the place—his profound sense of responsibility. He brought beaten oil into the sanctuary. He had no idea of honoring God save by the full use of all his talents, but everything must be tributary to the truths he

preached. If he adorned his sermons it was only as the lily work on the top of the pillars. Strength was crowned with beauty, not sacrified to it. And so it was that his preaching had power. Whereof the witness is not to be found in any printed discourses left to us, nor yet in the testimony of loving lips, but rather in the thoughts and purposes and characters begotten of it. Frederick Robertson's definition of effective preaching can not easily be improved. "Changed lives." By that test Dr. Darling's beginning, the spiritual vigor of this church to-day is due under God to his teaching of the word. He magnified the truth, and the truth in turn magnifies his work. The experience of one given so lovingly at our weekly meeting is the experience of many. "He brought me from under the bondage of the law into the glorious liberty of the children of God." A further witness of his power in pressing upon human hearts the claims of God's love appears in the growth of practical beneficence during his ministry. In looking over the statistical record of the church I find that almost at the beginning of his pastorate the missionary contributions were doubled and a steady increase was maintained through many years. We are reaping to-day the results of those early instructions. In this he builded well and for enduring usefulness. The large-hearted beneficence in these later years for which we so devoutly praise God, has its root in the faithful teachings of this servant of Christ, or if we must go still further back for its beginning even to the ministry of the saintly Kirk, still it was Dr. Darling who more than any other nourished it into vigorous life and fruitfulness. A single fact which to me speaks volumes for his fidelity is that the cost of erecting this church which in three years drew more than one hundred thousand dollars from the people, did not diminish the beneficence of the church along other lines.

I had thought to speak of this building as his monument, but, after all, it is a material thing, and as such is not among the gold and silver and precious stones that shall abide an enduring testimonial to his faithfulness. In so

far, however, as this tells of sacrifice, of labors of love, of consecrated offerings inspired by his words, it becomes a lasting memorial, for those who thus gave were enriched. In their unselfishness and growth in grace we find the true spiritual meaning of the erection of this house of worship.

Thus far our thoughts have dwelt upon his ministry in this place which, while it stands, will be sacred to his memory.

It may be questioned, however, if his labors here were more abundantly useful than those which were known only in the privacy of your homes, in personal fellowship with you as pastor and friend. Of these many of you can not speak without grateful tears. His strong and loving personality bent itself to your individual needs and lifted you toward God in hours when you thought the Father had forsaken you. There was a depth of sympathy in his nature which never failed to bring comfort to sorrowing homes and strength to fainting hearts. He carried your burdens. No trouble that weighed down any spirit was insignificant to him. In this he interpreted Christ to you as otherwise he could not have done. His very face seemed to bring a benediction as he looked tenderly into yours. There was a restfulness in his presence that made his coming like a visit from your Lord, and indeed it was, for this ministry of comfort was possible only as Christ reigned in him. It was the spirit of the Master that looked out of those eyes and touched the voice with such compassion. Is not this the true meaning of Christianity, not merely to repeat His words, but to incarnate His spirit? It was thus going about doing good that Dr. Darling rendered his most effective service and built most for eternity.

Of his influence upon the life of this city we may not speak. It was natural that such a man should be sought in counsel and that his work should extend beyond the limits of his own congregation. It may be confidently asserted that while here no man contributed more to every righteous cause for the public good. For the same reason his labors in the church at large were abundant and claimed

universal recognition. In the language of the resolutions adopted this week by the Presbytery of Albany : "He impressed all with an inherent right to respect and reverent regard. Every place of honor in the gift of his brethren seemed to belong to him and was never withheld. He dignified every official station, discharging the most exalted duties with exceptional grace and unquestioned ability. As Moderator of the General Assembly, he realized the ideas of a courteous and wise executive, while in every great cause to which he gave his services he was a recognized leader."

From this church he passed into still more public service, as the president of an old, an honored institution of learning. There he was no less faithful and no less helpful, and there his labor on earth ended and God gave him rest. To-day he is singing his praises with a great multitude who through him first learned to worship God, and with still other souls who through him found a closer walk with God. We believe in the communion of saints.

"If any man's work abide which he has built, he shall receive a reward."

EDITORIAL PRESS NOTICES.

From the Utica Herald, April 21, 1891.

Death of President Darling of Hamilton College.

Yesterday morning, when the faculty and students of Hamilton College assembled in the chapel, the unusual hush betokened a genuine sorrow in all hearts. At three o'clock Monday morning, after a painful illness of six days, President Henry Darling closed his earnest, toilsome, beneficent life of sixty-seven years.

The son of an eminent jurist of Pennsylvania, Dr. Henry Darling was born in Reading, Pa., Dec. 27, 1823. In 1838, he united with the First Presbyterian Church in Reading, and was graduated from Amherst College in 1842. In theological studies he was a student of Union and Auburn Seminaries, and was graduated from Auburn in 1845. His first sermons were preached in the Presbyterian Church in Vernon village.

In December, 1846, he was ordained and installed in Hudson, where his first pastorate ceased in 1852. From 1853 to 1861 he was pastor of the Clinton Street Presbyterian Church in Philadelphia. After two years of rest, he accepted a call to the Fourth Presbyterian Church in Albany, where Rev. Dr. Henry Mandeville, and President Samuel W. Fisher had preceded him in the same office. This pastorate he held until his election to the presidency of Hamilton College in 1881. In May, 1881, he was elected Moderator of the General Assembly of the Presbyterian Church, and presided at its meeting in Buffalo. He also preached the opening sermon at the meeting of the General Assembly in 1882.

Dr. Darling's transition from the duties of a pastor to those of a college president was made with a careful, prayerful estimate of its difficulties, and with results that fully attest his intellectual gifts, his wisdom and devotion to a high standard of Christian education. For ten years his ruling purpose has been to strengthen the working forces of Hamilton College, and enlarge its good influence.

In length of service his place is the fourth in the list of eight presidents of Hamilton College, all of whom are now dead. He is the second president whose death has occurred while in office. Rev. Dr. Azel Backus, the first president, died Dec. 28, 1816, in the house now occupied by Cornelius De Regt.

Dr. Darling's last sermon was preached in the College Chapel, April 12, on the text from John xix : 20 : "It was written in Hebrew, and in Greek and in Latin."

Dr. Darling was one of the trustees of Auburn Theological Seminary, and had planned to attend its next commencement in May. Among his published works are, "The Closer Walk," "Christian Unity," "Doing Nothing but Receiving," "Conformity to the World," with many pamphlets, sermons and addresses. Dr. Darling received the degree of D. D. from Union College in 1860 ; and the degree of LL. D. both from La Fayette College and Hamilton College in 1881.

Dr. Darling was married to Miss Ophelia Wells, of Hudson, N. Y., April 29, 1853. He was the father of two sons and seven daughters, one of whom is a student in Wells College and another a student in Smith College. His sons are Richard W. Darling, a graduate of Amherst, and Henry Darling, Jr., a graduate of Hamilton, both lawyers in Utica.

From Utica Press, April 21, 1892.

The Deafh of Dr. Darling.

The community was startled yesterday by the announcement that Rev. Dr. Henry Darling, president of Hamilton College, was dead. He had been ill a few days, but until the end was close at hand nothing serious was expected. Though nearly seventy, his health and strength were such that his family and friends had good reason for believing that many years of usefulness were yet before him. In this immediate community he was comparatively a stranger, for his college duties left him little time to extend his acquaintance. He was known in this city by reputation rather than personally, but those who had met him were favorably impressed. It lacks a few months of ten years since he assumed the presidency of Hamilton College. His work in that capacity has been faithful and zealous. He had the

interests of the institution at heart and devoted to his duty his best efforts.

First and preëminently Dr. Darling was a Presbyterian clergyman, and in that denomination he acquired an enviable prominence. His pastoral service extended over a long period, and was particularly successful. He was popular both as preacher and pastor, and won the regard of his parishioners and the people among whom he labored. The Presbyterian Church honored him in its councils, and he took high rank in its ministry. It was his prominence as a Presbyterian which suggested his name in connection with the presidency of Hamilton College. There was a proposition to more thoroughly identify the institution with that church, and in return the church was to generously endow the college, and the union, it was thought, would be mutually advantageous. Dr. Darling was chosen president as being a man whom the church honored and who had the executive ability to manage a great undertaking, combined with the scholarship to fill the highest place in the college faculty. He entered upon his work with great earnestness, and by his personal effort secured promises of substantial aid.

One of Dr. Darling's most prominent characteristics was his dignity. Of commanding presence and easy bearing, his appearance was always impressive and his manner courteous. He was a strong writer and made a logical argument. Many of his sermons gave evidence of careful study and extensive reading. Coming from a pastorate of over thirty years, it was a difficult task to at once take up the presidency of a college and turn his attention from the ministry to the management and education of young men. Few, if any, could have done it better than Dr. Darling. While always a scholar, he had given no thought to teaching till put at the head of one of the best colleges in the country. The responsibility of the situation was great, and to the discharge of its duties he devoted his best energies. Under his administration Hamilton College has been prosperous and has seen many marked improvements. The curriculum has been made more liberal and elastic, new buildings erected and old ones repaired. To Dr. Darling it owes much for his activity and energy in its behalf. He was a man whose circle of friends and acquaintances was large and influential. He was a man who will be missed by the college and by the Presbyterian Church.

From the Utica Observer.

Henry Darling, D. D., LL. D.

The death of Henry Darling, president of Hamilton College, is an event that will be deeply deplored by the legion of friends of that institution, by the citizens among whom he dwelt, and by all who admire the noble qualities of the typical educator of men. He was only 68 years of age, and until recently many years of usefulness had been expected of him. He was a native of Reading, Pa., and in early manhood he received an admirable training for the duties which he assumed in later years. A graduate of Amherst, he afterwards pursued his theological studies at Union Seminary in New York city, and at the Auburn Seminary. As a Presbyterian minister, he was in charge successively of churches in Vernon and Hudson, N. Y., in Philadelphia and in Albany. He resigned from the pastorship of the Fourth Presbyterian Church, in Albany, in 1881, to assume the presidency of Hamilton College.

The more responsible charge was a congenial one to a man of Dr. Darling's culture, dignity of intellectual habits and zeal in the cause of education, and his new duties fitted him well. His true and exemplary life and his pleasant and hospitable home bound to him many friends beyond the circle of collegians, and from the latter he commanded respect and affection. He was an unselfish and earnest laborer in the vineyard of the Master, and the fruits of his efforts will remain a speaking tribute to his care and uplifting influence and example.

From the Rome Sentinel, April 20, 1891.

Dr. Henry Darling.

The third time within a year has death entered the faculty circle of Hamilton College and removed one of her honored instructors. Last summer the community was shocked at the sudden death of Dr. Peters ; less than three weeks ago Professor Kelsey passed away, and now comes the announcement of the death of the president of the college. It would seem that truly misfortunes never come singly.

Dr. Darling was a scholar in every sense of the term. He had a comprehensive mind, and was a man of very broad culture. In the pulpit, in the class room, or in the

councils of the institution of which he was the head, the same high intellectual characteristics were always displayed. When he left Albany in 1881, to take his place as president of Hamilton College, his departure was sincerely regretted by those whose pastor he had been, but the loss to them was a gain to the institution whose affairs he was called upon to direct.

During his ten years incumbency as president, one of his chief aims was to elevate the moral tone of the college, and to that end many changes were brought about. Many of the college customs and traditions that were hardly to be commended have fallen into disuse. He, with his associates, strove to give the institution the most advanced methods of instruction and the past ten years have seen important changes in the curriculum. During most of the time the institution has labored under the disadvantage of a lack of finances, but he was always active in efforts to recuperate them. Many a scholarship and many a contribution is the result of his personal solicitation, and to him and other members of the faculty are due the present improved financial prospects of the college. His nature was generous and many a needy student thanks him for the assistance which has enabled that student to complete a college course.

Of him it can truly be said that the world is better for his having been in it. His life was characterized by habits of exhaustive study. He had self-controlled enthusiasm in the best things; he had shown wisdom in the control and direction of powerful churches and had been a leader of men.

From the Boonville Herald.

Hamilton College losses a faithful friend and official by the death of its honored president, Rev. Henry Darling, D. D., LL. D. His death was sudden and unexpected and can hardly be realized by the friends and students of that institution. He was a man of rare intellect and ability, a thorough scholar and capable of filling positions of highest honor. His place will be filled with difficulty in the college, which in a short time has lost by death three of its faculty.

From the Albany Argus.

The Rev. Henry Darling, D. D., LL. D., president of Hamilton College, and formerly pastor of the Fourth Presbyterian Church of this city, died at Clinton yesterday.

. . . . . .

During the eighteen years of his pastorate at the Fourth church Dr. Darling had the coöperation and love of his congregation. Standing six feet two, perfectly erect, a man of fine physique, with strong, intellectual face and wavy hair, his appearance was striking to a degree and never failed to impress one deeply. He was eloquent. There was much personal magnetism about him. He was always an object of attention on the street, even in crowded New York, by his stately and dignified demeanor. While he was highly successful as a writer and preacher, he was also a thorough worker. He had been here only two years when the old building of the Fourth Church was torn down, and the new edifice erected. The Church flourished as it never had before, and it is now one of the most prosperous in the city. Since he was called to the presidency of Hamilton, the college advanced steadily. He was one of the most popular clergymen among all denominations Albany has ever had. He has preached here frequently during the last ten years, and was to have occupied the pulpit of his old church again for a few Sundays during the summer.

From the New York Evangelist.

Death of President Darling.

Another well-known figure disappears from view in the sudden death of the Rev. Henry Darling, D. D., LL. D., an event wholly unexpected, for we did not hear of his illness until we heard that he was no more. It was a sharp attack of bronchitis that laid its hand upon him, and did its work so swiftly, that in a few days he breathed his last at his home in Clinton, where he had lived, as president of Hamilton College, for the last ten years.

Dr. Darling was called to the position in which he continued to the last, as the successor of Dr. Samuel G. Brown.

It was as a preacher and pastor, that Dr. Darling spent the most of his years, the vigor and strength of his life. Born in Reading, Pa., his father widely known in the legal

profession, he graduated in 1842, and completed his theological education at Auburn three years later. Ordained by the Presbytery of Columbia in 1846, he began his ministry most happily with the old First Church of Hudson, years which are still remembered by the older members of that historic church as years of great usefulness in the ministry. Here he was married to the accomplished lady who survives him. It was therefore a special pleasure to both of them to participate as they did, Dr. Darling preaching on the occasion, at the memorable historical celebration held there not long since, on the special invitation of Dr. Yiesley and his people.

From Hudson Dr. Darling was called in 1853 to Philadelphia, to the Clinton Street Presbyterian Church, when looking up to Albert Barnes and Dr. Brainard as fathers in the faith, he labored with signal success, even beyond his strength, for here his health broke down so completely that he was obliged to give up work entirely for two years, and was thus without a charge from 1861 to 1863. During this interval of rest he preached occasionally, and always with great acceptance. His tall figure had a commanding appearance in the pulpit, and the effect was enhanced by a striking countenance and most graceful anatomy.

Regaining his health, he was called to the Fourth Church of Albany in 1863. Though in the midst of the war excitement, and fired by the exigency as all were, yet that church held on its way in strength and spirituality from the very start of Dr. Darling's ministry of eighteen years. His faithful record then made, is one that any minister might regard with high satisfaction. He took a very deep interest in ecclesiastical matters, urging especially the policy afterwards carried out, of enlarging the Synods, so as to make their boundaries conterminous with those of the States. It was in proper recognition of this spirit and of his eminence as a pastor, and of the excellence of his occasional published writings, that he was chosen Moderator of the General Assembly at its meeting in Buffalo in 1881. He presided with great acceptance.

Dr. Darling was always an earnest advocate of the policy of endowing our educational institutions, especially those tributary to the church and sacred ministry. That he should have been chosen to the presidency of Hamilton College, his spirit and early affiliations being what they were, was very natural. The post was, however, a new

one for him, and doubtless many things were different from his anticipation. Yet he has held steadily on his way, and in recent months and years has been greatly cheered by the prospect of generous and much needed additions to the endowment of the college. That he should have died just as the noble Fayerweather gift of one hundred thousand dollars is about to be made available, will be a matter of regret to many far and near, who loved the name and fame of that noble institution of learning, so fitly throned upon the hills, Hamilton College.

From The New York Evangelist, May 21, 1891.

Personal Characteristics of President Darling.

BY PROFESSOR HENRY ALLYN FRINK, PH.D.

Among the early sermons preached by Dr. Darling at Hamilton College, was one of marked power, on the passive Christian virtues. As I now recall the preacher's personal characteristics, I think he then unconsciously revealed the source of his peculiar strength as a man and as a college president. Not that he was wanting in active and executive force. His great work in his Albany pastorate, and his efficiency as a leader in so many of the large organized movements of the Presbyterian Church, not to go further, were ample proofs of his energetic power. But in this he did not seem to me so set apart from other men, as in the silent, yet commanding power of his faith, charity, patience, gentleness and meekness. Nor in passing from the pastorate of a large city church to the presidency of a Christian college, was there any loss in the rich influence of these personal qualities. The recognition of their large helpfulness may be longer delayed, but their force has been no less sure and strong in moulding character and shaping useful careers. Young men, during the most impressionable period of their lives, cannot come into daily contact with a large nature, strengthen and enriched by the grace of God, as was Dr. Darling's, and not feel in some measure its power. The battle of life has not always its highest and largest victories in the sharp, swift stroke. Not only do we best serve; but often, even from a human point of view do we most surely win, as we learn to "stand and wait." It is this power of the patient spirit, of the calm mind, of

the gentle, forbearing temper, that is able to meet unmoved the severest shocks, and to retain the field by the supremacy of its invincible strength. His dignified bearing and unbroken calmness of speech, his constant serenity of spirit and unmistakable assurance of divine support, could not fail to teach their lesson; a lesson which many a man, as he comes to the decisive tests of life, will remember, and gain from it inspiration, strength, courage.

And yet such an occasion would make no new impression. It would only deepen and intensify one already felt in President Darling's ordinary relations with the student. The same patience, charity, faith, and gentleness characterized all his dealings with young men. Nor was this from any ignorance of human nature. He was a shrewd observer of men; but he drew his conclusions from large views of life, and so was always generous and charitable in his judgments. The follies and mistakes of young men never blinded him to the good that was in them. He seemed to think of each student, as a father thinks of his son. And because the young man was dear to him, he could have the patience, forbearance and faith, that love never fails to beget.

While I was a member of the faculty in the early years of his administration, he knew every student as a young man is rarely known outside of his family circle. In a few weeks after his coming to Hamilton College, he could call every member of the college by name, and would know, from his own observation, whether the student was absent or not from the chapel exercises. Not later than three weeks from the opening of his first term, he asked a college officer why a certain student was absent that morning and the morning before. The answer was: "You probably mistake the man, for he was present." A peculiarity of the student's features was described by Dr. Darling, with the question, "Am I wrong?" He was right: and also, when inquiry was made, the student was found to have been absent.

Knowing the students so thoroughly, it was natural that, with his quick and tender sympathies he should make their sorrows his, and should feel deeply any harm or evil that came to them. One instance of his great tenderness and warmth of feeling, is vividly impressed on my memory. A young man of bright promise and exceedingly attractive qualities, while "coasting" was thrown from his sled in front of the president's house. In the fall he received a

blow that proved later to be fatal. He was taken up and carried into the house, and watched over and cared for by the president, as tenderly as the young man would have been by his own father, had he been living. And when the widowed and now childless mother came, she was met with a sympathy and a manifest love for her son, which led her afterward to say, that if God were to take her boy from her in her absence, He could not have been more merciful than to let such a kind man care for him as was Dr. Darling.

Others will tell of what he did for the college, on its material side, of his gifts and influence as a preacher, and of his usefulness as an instructor. But it is toward what was so peculiarly kind and tender and gracious in his life at Clinton, that my thought first turns, and pays its hasty and most inadequate but sincere tribute.

Amherst College, May 1st, 1891.

From the Hamilton Literary Monthly, May, 1891.

In this, our memorial number, the life and labors of Dr. Darling are well portrayed by older pens than ours. But we, as editors of the *Lit.* feel that it is our duty and our pleasure, bitter-sweet, to voice the students' loss and lay upon his tomb a wreath of praise, the simple tribute of respect and love. To us as students Dr. Darling has endeared himself most strongly, and his death is felt as a personal loss by all. His kindness and courtesy to each and every one won for him a warm place in every heart. His memory for names and faces was wonderful, and from the first morning of Freshman year he always knew every student by name, and had a kind word for each one. Dr. Darling had a great knowledge of human nature, and his kind heart made him sympathize with the weak and erring. The student called to him for discipline was sure to receive the benefit of any just excuse.

His manners were perfect, elegant, dignified, graceful. He was the perfect, typical gentleman. His wonderfully winning smile portrayed well his sunny nature. His generosity was great. Many a poor student would not have received a Hamilton diploma if Dr. Darling, in his quiet way, had not given generous assistance.

As pastor of the College church, Dr. Darling was always considered a preacher of great ability. His sermons con-

tained deep thought, elegantly and logically expressed. A remarkably handsome face and figure, a dignity of bearing and grace of gesture added much to his power as a speaker.

Dr. Darling's death is the greatest possible loss to Hamilton College, in managing the affairs of the college, in its financial interest, in gaining students, in interesting alumni, he proved himself most efficient.

To us who have been under Dr. Darling in class-room work and had the benefit of his great ability and been impressed with the charm of his presence the loss seems especially severe.

In future years, as with the eye of many, we look back upon the halcyon days of college life, it will be with the greatest love and reverence that we recall the name of Dr. Henry Darling.

From the Hamilton Review.

A great and sad loss has befallen Hamilton. As the sudden and unexpected news of the death of President Darling was announced on the morning of April 20th, the whole college was saddened to the heart.

Dr. Darling's ten years of service as president of Hamilton College has been marked by prosperity. He devoted himself with all the energy and enthusiasm of his nature to the duties of his office and to the general interests of the college, and proved himself a very superior instructor and an invaluable friend of the college, whose every interest was sure to receive his attentive consideration and wise counsel. Of his work it is not our province to speak here; we prefer rather to speak of him as a *man*. We can not be mistaken in saying that Dr. Darling was a man of sigularly broad and generous humanity. We felt this when a few years since we took his hand for the first time. All that we have since learned or observed has confirmed this first impression, and the oft recurring necessities of the students found in him a constant and efficient advocate. He was always cheerful, kind, responsive, full of anecdote, ready alike with tongue or pen. Intent, enterprising, quick in perception, rich in knowledge, and of rapid and versatile constructive force, he was ready for almost any occasion, and without hesitation he undertook tasks which to another of less trained intellect would have been overwhelming.

He was a clear, instructive writer on various themes; a leader in many deliberative assemblies. He possessed marked executive ability which raised him to places of supremacy; friends and fellow partisans alike were disarmed of any possible jealousy by his loving magnanimity.

The intellect of Dr. Darling was as large and generous as his heart. His mind was spontaneously active. His earlier choice of studies led him to classical and mathematical acquisitions; theological, philosophical and historical studies came later, but they found his mind eager to undertake them. He counted no department of human thought or work unworthy of his appreciative study.

The personal character of Dr. Darling had many enjoying and delightful traits. Those who only met him occasionally might think him reserved and unsympathetic; but those who knew him best were always those most firmly attached to him, who felt for him the surest and amplest trust and honor. His manner was that of a dignified man of society.

His ethical sense was fine and lofty. It preserved him from anything approaching grossness in action or speech, in feeling or thought, and inspired a strong dislike against whatever appeared to him false or of a degrading tendency.

His Christian faith was not only sincere but earnest. It had commenced early and was inseperably worked into his mental life. It pervaded his discourses. It was apparent in his speech. He was readily sympathetic toward those in need. As a pastor, therefore, he was especially persevering, sincere and helpful. His faith and zeal, though broadly professed, were never obtrusive. Neither cant or sanctimony deformed his manner; but a natural and self-respecting manhood marked him as preëminently a Christian gentleman. His self-poise seemed almost never disturbed and if met with opposition, we believe it not to have disturbed his inner tranquility of spirit.

The result of such a life, which is now ended, is not recorded in printed essays, articles or volumes, but has gone into the lives of hearers, communities, and will not fail of its fruitful impression wherever the influences which he loved and assisted shall be honored, till the college and church to which all his vigorous manhood was given have themselves become things of the past.

As we looked on the dark palled casket with its weight of flowers, we felt a peculiar grief; for the doctor had been to us a very kind and beloved friend. A gentler and more

unselfish heart we have seldom known ; and, we believe that in the history of Hamilton College, no man has been laid to his rest amid more sincere lamantations than Dr. Darling. His name will live in the hearts of many of us as long as we can recall the days spent on College Hill. He is cut off in the midst of his years, in the height of his service, and fame, we turn with sorrow and doubt to find one who shall take up the fallen mantle, and carry on the work so well sustained by him.

Channing M. Huntington, '84, in the Hamilton Review.

Henry Darling, D. D., LL. D.

President Henry Darling, D. D., LL. D., of Hamilton College, was a man of positive, not to say aggressive ideas. His was a ripe scholarship, a high plane of intellectual ideas, a sincere and logical spiritual belief. Entering upon his work with the college upon the resignation of President Samuel Gilman Brown, in the year 1881, he found before him a task well worthy of his reputed vigor and talent as a builder. He left the life of a city clergyman at the head of a large and flourishing church. He succeeded a president whose scholarship had a national reputation, but whose ability was not of that constructive order especially required to build up the national prosperity of the college. From Dominie Kirkland down to Presidents North and Brown, Hamilton College had never known a president whose intellectual attainments had been called in question. Sufficient to say that Dr. Darling in his sermons, his baccalaureates, his lectures on theology to the students, his contributions to schools and publications of Christian philosophy, failed not to maintain the high standard.

In the material prosperity of the college, he brought to its aid timely and generous helpers. As he summarized it at the late meeting of Hamilton's Central New York Alumni, the college under his administration has secured a permanent, orderly and well honored cabinet of natural history ; a chapel improved and beautified ; south and north college dormitories modernized into desirable and comfortable buildings ; an excellent ground for athletic sports ; a handsome house for the College Christian Association ; and the promise of speedy provision for a complete gymnasium.

Back of this, the resources have been largely increased

and a partial endowment obtained. The Fayerweather bequest of $100,000 has added greatly to its treasury, for needed improvements. New scholarships have been founded and added to the many which are aiding deserving students.

The intellectual growth of the college has been continual. More thoroughness in the departments of modern languages and sciences, with no lessening in the discipline of the classics, unquestionably elevated the curriculum standard.

If, as has been charged, oratory has suffered, it may be because the demands of public life no longer seem to require it to be so high a perfection as once prevailed in the halls of Hamilton.

Dr. Darling's influence in the spiritual growth of the college is best shown by its fruits. Nearly all of its graduates under his administration have gone forth the advocates of the ideal of the Christian gentleman as the crown of a liberal education.

In private life the late president was courteous in manner, affable with the students and alumni, and his daily life above reproach. To fill the ideal of what a college president should be is given unto a few. President Darling left upon the college his impress as a man and a scholar; a respect for his attainments in the exegetical and historical study of the church; his accomplishments in mental science. The memorials of his industry are easily visible, and some are still to arrive at fruition. His successor will step upon made ground with an encouraging outlook.

"*Laudes vivorum bonarum et sapientium semper celebremus.*"

"*Manet monumenta ejus, modo permaneat schola.*"

From the "Hamiltonian," 1891.

President Henry Darling, D. D., LL. D.

As the *Hamiltonian* was nearly ready for delivery the college and the outside world was cast into a second gloom of sorrow by the death of another of its instructors. On the morning of April 20 the bright rays of the sun tried in vain to cover the brow of College Hill with cheerfulness, but the black cloud of death obscured them. As the boys

wended their way to chapel that morning there were hushed tones instead of the usual joyousness. The empty president's chair and the words of Dr. North, broken by sorrow as he announced that Dr. Darling had passed from earth that morning, added to the feeling of sadness. But a few days before the president had been with his classes. His death was so unexpected, he was held in such high esteem, and there was for him so great an affection among us that no tongue can tell or pen write the grief that filled every heart.

. . . . . .

During Dr. Darling's administration of the affairs of the college many changes have been made. Wm. H. Skinner, or North college, has been entirely remodeled. Knox Hall has been remodeled, and the Porter, Trask, Woodward and Milne additions have been made to the library. Silliman Hall, the Y. M. C. A. building, has been erected by one of his most intimate friends, H. B. Silliman, LL. D., of Cohoes, and the same gentleman had the chapel renovated last year, operations have already begun, through the munificence of the Messrs. Soper, to have Middle college transformed into a gymnasium. Many scholarships and other funds have gone into the college treasury.

In his position as president of Hamilton College, "Walcott Professor of the Evidences of Christianity, of Moral Science and Natural Religion," and pastor of the College church, the high intellectual characteristics which he possessed were always displayed. Habits of exhaustive study had made him a man of very broad culture. He was a polished and forcible writer, and published a number of pamphlets and articles. His book, "The Closer Walk," was published not only in this country, but in England, and was translated into two of the dialects of India. He was a member of the Victoria Institute of England. One of his chief aims was to elevate the moral tone of the college. He strove to secure for the institution the most advanced methods of instruction. His home life and his public life were models. The world is better for his having been in it.

RESOLUTIONS.

Action of the Trustees.

Resolutions of the Board of Trustees of Hamilton College, June 24, 1891. Dr. Spalding offered the following, which was adopted :

The Board of Trustees of Hamilton College as a testimonial of respect for the memory of their late president, Rev. Henry Darling, D. D., LL. D., who died April 20, 1891, would here record the following minute :

Rev. Dr. Henry Darling ten years ago was inducted into the responsible office of the presidency of this instituion of learning. He brought to the administration a distinguished reputation as a preacher, strong and lucid in his thought, graceful and persuasive in his speech, earnest, simple, sincere in his spirit, and as a scholar whose attainments enabled him even in his engrossing duties as a pastor to impress his opinions and character upon the great educational movements which, thirty years ago, rose into new power in our country.

With an entire consecration of all his abilities he has given himself during the last decade of years to the single work of maintaining the high character which Hamilton College had long ago won among the colleges of the land.

Among responsibilities of unusual magnitude, and questions most delicate and yet imperative, President Darling, by his personal dignity, his uniform courtesy, his patience and courage, and calm, wise judgment has held the esteem of his co-laborers as one whose constant aim and prayer was for the highest success of this institution.

His interest in the students was intensely personal. He won their confidence by his considerate kindness, and by every best influence he sought to lead them into noblest manhood.

We shall recall with tender feelings his Christian spirit and bearing, his entire conscientiousness, his fidelities in trusts and labors large and manifold. To his family in their heavy sorrow, we desire most sincerely and respectfully to extend our heartfelt sympathies.

The Executive Committee.

At a meeting of the Executive Committee of the Trustees of Hamilton College the following resolutions were unanimously adopted :

Resolved, 1. That in the death of President Darling the cause of education and religion has sustained the loss of one whose attainments and services will entitle him to the high position universally conceded to him by theologians and scholars.

2. That Hamilton College mourns deeply the loss of the beloved aad honored head, and desires to place on record an expression of affection inspired by his lovely character, the admiration felt for his scholarly attainments, the confidence of those associated with him in his practical wisdom and executive ability.

3. That we desire to record our conviction that Hamilton College owes much of its present reputation, prosperity and usefulness to President Darling's patient continuance in well doing in her behalf, to his unselfish devotion to her interests, his self-sacrificing zeal for her welfare, his great talents consecrated to her upbuilding, and perhaps more than all to his pure, manly Christian life, by which he was a living epistle known and read of all men.

4. That we tender to Dr. Darling's bereaved family our most heartfelt sympathy, assuring them that we also feel bereaved of a dear friend and a beloved associate. We commend them to the abundant consolations of Him whose he was and whom he served.

The Faculty.

At a special meeting of the Faculty of Hamilton College, held in the library, April 21, 1891, the following resolutions were proposed and adopted :

Resolved, That in the sudden death of President Henry Darling, while deeply absorbed in the cares of his office, we suffer a sharp affliction that takes from us a trusted leader and colleague in daily duty who for ten years has been most earnestly and successfully devoted to the work of enlarging the usefulness and good influences of Hamilton College, who has been exemplary in his kindly and considerate patience, courtesy and wisdom in dealing with the

trying responsibilities of his position, whose ability and fidelity as preacher, pastor and teacher have won for him the lasting gratitude of the students, alumni and friends of the college.

Resolved, That while we deeply and sincerely mourn with the afflicted family and friends of our departed president, we pray that comfort may come to them from the all-wise Father, whose promises of light in darkness will be faithfully kept when trustfully leaned on.

Resolved, That the usual college exercises be suspended until the morning after the funeral of President Darling; that the interior of the chapel be draped in black; that this memorial of our sympathy and respect be presented to the family of President Darling, and recorded in the minutes of the faculty.

The Students.

The following resolutions on the death of the late President Darling, of Hamilton College, were adopted by the students of that institution:

WHEREAS, it has pleased God in his wisdom to call from among us our honored president, Henry Darling, be it

Resolved, That we, the students of Hamilton College, realizing the great loss we have sustained, here give expression to our high regard for his exalted character in life, and our deep sorrow at his death, and further that we make known our appreciation of his faithful performance of the duties of his office, his ability as a scholar and instructor and his constant kindness, and that we recognize in him a Christian gentleman, counselor and friend.

Resolved, That while we lament the sudden and unexpected death which has closed a career so eminently useful and successful, we extend heartfelt sympathy to his family in their bereavement.

Resolved, That a copy of these resolutions be sent to the family, and that they be printed in the college publications and the Rome and Utica papers.

T. E. HAYDEN,
G. F. WOOD,
STARR CADWALLADER,
ALEXANDER SOPER, JR.

The College Church.

At a special meeting of the College Church, of which Dr. Darling was pastor, held April 21, 1891, the following resolutions were proposed and adopted by the session :

WHEREAS, our Heavenly Father, in the dispensation of His providence, has seen fit to remove from us our revered and beloved pastor, Dr. Henry Darling ;

Resolved, That we the officers of the College Church, express our very deep sense of the loss we have sustained in the death of one whose faithfulness as a pastor won our highest esteem, and whose influence was most potent and whose labors were untiring for the spiritual well-being of those with whom he came in contact.

Resolved, That we recognize in him a man of highest culture and of broadest Christian sympathy,

Resolved, That we extend to the bereaved family our deepest sympathy and commend them to our common Heavenly Father, who alone can give peace and comfort to those who mourn.

Resolved, That a copy of these resolutions be sent to the family, and that they be published in the *Hamilton Literary Monthly*, the *Hamilton Review*, and the Utica daily papers.

JAMES S. WILKES,
GEORGE F. WOOD,
CHARLES E. ORSLER.

Auburn Seminary.

The following is a copy taken from the record of the trustees of the Theological Seminary of Auburn, of a minute with reference to the death of Henry Darling, D. D., LL. D.:

The Trustees of the Auburn Theological Seminary have heard with sorrow and a deep sense of loss of the death of the Rev. Henry Darling, D. D., LL. D., for seven years a trustee of this institution.

They desire to make record of their grateful sense of the indebtedness of the seminary to his long and faithful service in their board. To his wise councils, his earnest labors, his hearty loyalty, and his practical and efficient

help in strengthening and enlarging the seminary, they desire to bear witness.

They would express their appreciation not only of the dignity of his character and the breadth of his intellectual powers, which were ever at the call of the seminary, but also of that kind and genial Christian character and courtesy which ever made his presence at the meeting of the board most welcome; and which has made his death an occasion of lasting sorrow to his fellow trustees."

JAMES SEYMOUR, JR.,
Secretary.

The Commissioners of Auburn Theological Seminary have heard with profound regret of the death of the Rev. Henry Darling, D. D., LL. D., president of Hamilton College, and for many years a most valued and honored counsellor and trustee of this seminary.

They desire to put on record their grateful sense of the distinguished services rendered by Dr. Darling to this institution, not merely by faithful attendance upon his official duties and wise counsels in the discharge of the same, but by his constant and loving loyalty, and his earnest and successful private efforts to strength and enlarge the influence of the seminary.

At the annual meeting of the Alumni of Auburn Theological Seminary, held May 6, 1891, notices were read, as usual, of alumni who had died during the year. The notice of Dr. Henry Darling, of the class of 1845, after sketching his career, spoke of him as follows :

"A prominent figure in the councils of our church is removed in the sudden death of Dr. Darling. As a pastor and preacher, as the presiding officer of the General Assembly, as permanent clerk of the church, and as an educator, he did good work, whose influence will long remain. By voice and pen he advocated the reconstruction of the Synods, and he was earnestly in favor of the endowment of the educational institutions of the church. His death is a loss to the whole church, which he served so long and so faithfully."

After the reading of this sketch remarks were made full of feeling and appreciation by several of the alumni present, including some who had been co-workers with Dr.

Darling, and some who had been under his care as students in Hamilton College.

Fourth Presbyterian Church of Albany.

Minute adopted by the session of the Fourth Presbyterian Church of Albany, N. Y., April 21, 1891, upon the death of the Rev. Henry Darling, D. D., LL. D.:

Of the faithful pastors who have served this church through the more than sixty years of its life, none labored more earnestly and devotedly, or with more manifest tokens of divine favor, than the Rev. Henry Darling.

In many respects his long pastorate of eighteen years marks the most successful period of our church life. Coming to it in the full maturity of his rare powers, his abundant labors were honored of God in deepening and strengthening the spirituality of our people, and greatly increasing our usefulness. From the beginning he had the loyal and loving support of the entire congregation. Seldom, indeed, does a pastor experience such uniform and enthusiastic devotion, and this was due not more to his commanding ability as a preacher than to his profound sympathy as a man, his untiring thoughtfulness of others, his ceaseless ministries to individual needs. He stopped at no personal sacrifice where the good of others was concerned; and so his name is cherished to-day by a great company who found in him a friend and brother. The best years of his life were given to the service of this church, with results which only eternity can measure. To-day they are seen in the deep religious convictions and far-reaching activities of those whom he trained for service. Repeated revivals marked the aggressive nature of his ministry, while the steadily unfolding spiritual life of believers showed the character of his teaching, and his personal influence within the church.

Surely, his works do follow him: and the time will never come when the ministry of Henry Darling will not be a living energy in the church to which was given so large a part of his consecrated labors.

In the deep sense of sorrow awakened by his death we feel that none stand nearer to his stricken family, to whom the love and sympathy of our hearts go out, and for whom

we unitedly pray that the God of all comfort will reveal the protecting and sustaining strenth of the everlasting arms.

ANDREW V. V. RAYMOND,
Moderator.
EDWARD A. DURANT,
SAMUEL ANABLE,
JAMES MCKINNEY,
WM. R. DAVIDSON,
FREDERICK CLEVELAND,
AUSTIN S. KIBBEE,
JAMES RODGERS,
JOHN ROWLAND,
CHAUNCEY B. WICKES,
WILLIAM N. KENNEDY,
EDWARD A. HOBBS,
HENRY D. ENOS.

Albany Presbytery.

Rev. Andrew V. V. Raymond, D. D., Rev. James Gardner, D. D., and Rev. David M. Reeves, D. D., were appointed a committee to bring in a suitable minute on the death of Rev. Henry Darling, D. D., LL. D., late president of Hamilton College. They subsequently reported as follows :

The death of Rev. Henry Darling, D. D., LL. D., president of Hamilton College, has brought sorrow to unnumbered hearts. Nowhere was he better known, or more beloved than in this city, where for so many years he labored as pastor.

It was while here and in connection with this Presbytery that his name first became universally known and honored ; and so, it is fitting that we as a Presbytery record our appreciation of his distinguished services as a minister of Jesus Christ. He will long be remembered for the dignity and courtliness of his commanding presence. His striking personality won attention everywhere and gave a rare charm to all he said and did.

It was impossible to be indifferent to him. The eye instinctively sought his face, which expressed both the strength and beauty of a refined and chastened nature. He

impressed all with an inherent right to respect and reverent regard. Every place of honor in the gift of his brethren seemed to belong to him, and was never withheld. He dignified every official station, discharging the most exalted duties with exceptional grace and unquestioned ability.

As Moderator of the General Assembly he realized the ideal of a courteous and wise executive, while in every great cause to which he gave his services he was a recognized leader.

Of his work as pastor and teacher, this church, which for eighteen years received his devoted care, is, to-day, and will long be, the truest memorial, in its spiritual aggressiveness, its large beneficence, its developed Christian life, testifying to faithful instruction and untiring zeal in the Gospel ministry. His marked success in this field led to his choice as president of an old and honored institution of learning, and, in the fulfillment of the duties of this high office, he ended his years of services upon earth, leaving a name enshrined in many hearts, and the memory of a broadly useful life.

In this time of great sorrow, we commend with loving sympathy and united prayers, the dear ones of his home, to the care of that Saviour whom he preached as an all-sufficient refuge for the weary and heavy-laden. May He call them into the very secret of His presence and give them peace.

Adopted by a rising vote, and the Presbytery was led in prayer by Rev. James Eells.

MEMORIAL SERVICES.

Sunday morning, December 7, 1891, services were held in the Stone Church at Clinton, in memory of the late President Darling, D. D., LL. D., of Hamilton college. A large congregation composed of faculty, alumni, students and friends, assembled to listen to the memorial addresses by Hon. Horace B. Silliman, of Cohoes, and Rev. Prof. Arthur S. Hoyt, of Auburn. The exercises opened with prayer and Scripture reading by Rev. T. B. Hudson, after which the congregation was led by the college choir in the singing of the hymn, "Lead Kindly Light," followed by prayer by Rev. Prof. W. R. Terrett.

Hon. H. B. Silliman's Address.

Rev. Dr. Hudson then introduced Mr. Silliman, who spoke as follows:

It is difficult for a speaker, on an occasion like this, to give expression to the memories which crowd upon his mind, in connection with the life and character of a man like Henry Darling. He occupied so prominent a position in important public affairs that in regard to many events in literary, educational and ecclesiastical history, it might be said, a great part of them he was. So also in reference to his professional labors in this place; to which he gave, with entire devotion, the mature fruit of his experience, learning and piety; and to the value of which so many in every part of the world, and some with us here to-day, are living witnesses. And especially, as to his personal characteristics. He can not stand where he so often stood; or tread the the paths from which his footsteps are scarcely effaced, or visit the scenes of which his familiar presence

seemed to constitute a part, without recalling, almost too vividly, the manly dignity of his presence, the winning courtesy of his manner, the mingled kindness and wisdom of his words, which, always fitly spoken, were truly apples of gold in baskets of silver.

It were indeed no small task, although a labor of love, to present within suitable limits a complete memorial of a life so full of varied and honorable achievements. I shall not attempt more than brief allusions to some of its phases, which came under my observation; but am glad to know that it will be treated at greater length and fullness of circumstance, by one who was associated with him in the duties of official position, as well as in relations of personal confidence and affection.

But I am glad to have an opportunity of expressing the admiration and love which I felt for him, whom I esteemed as one of the wisest, truest, most Christian men I ever knew; whose friendship I consider the highest honor, and whose loss I mourn more deeply than words can express.

In the daily papers of last week was an account of memorial services in a neighboring city, where upon the platform were placed representations of green graves, designed to remind those present of the men whom they delighted to honor, who were sleeping in a far off land. It needs no material object to remind us of the loss which has been sustained by the individuals and the institution who unite in this service.

There are many who remember how in legislative and other councils his great influence was sought, and never in vain, in the determination of questions of public concern, particularly those involving moral issues. Many, in more places than one, who remember the ability and devotion with which he performed the duties of the pastorate; magnifying the office in the sight of all men, and emphasizing the Scripture he often quoted, "If any man seeketh the office of a bishop, he desireth a good work." Many who were associated with him in responsible positions of dignity

and trust, who leaned upon his strength, confided in his advice, and trusted in his integrity.

Many who recall the exceptional skill with which he molded the opinions and guided the action of church judicatories and deliberative bodies, earnestly contending for the faith once for all delivered to the saints.

Many who know how their interest and zeal were quickened as they listened to his glowing appeals in behalf of Christian education, and especially in behalf of that institution which was the object of his unremitting labor and unceasing prayer; to secure the prosperity of which he devoted all his powers, carrying in his hands and upon his heart its every interest, physical, intellectual and moral; counting no personal sacrifice in its behalf too great. In good report, and evil report, faithful to the high trust committed to his charge, and never losing faith, hope or charity.

Others, perhaps, can tell the story better than I of his work in the class room, and in the performance of his official duties in the college, but none can better appreciate the fact that to him more than to any other, Hamilton owes its present prosperity and the bright prospects which illumine its future. And yet more than in all the recollections and records of his public life, he will be remembered in his ministrations to individuals. No need of material emblem to recall to any of that great number to whom as pastor, counselor and friend, he was God's messenger of solace and help; to the very many who in body and mind, and soul, owe to him their present happiness and future hopes.

As we stand by the grassy hillock in yonder cemetery, where sleep the remains of our brother, it is mournful, beyond expression, to feel that a life interwoven with so many interests; apparently indispensable to the happiness of individuals and the welfare of society; a life so beautiful, so beneficent, is now nothing but a memory. But it is so! On the elevation just above, there sits, in sweet serenity, the marble form of the angel of the sepulcher. The eye is

turned toward this grave. On the countenance is an expression of chastened grief, but also one of hopeful confidence. And the silent lips seem to murmur the words of the legend inscribed upon the pedestal, "Why seek ye the living among the dead?"

Let us listen to the voice of the angel. And while we hold memorial services and fondly dwell upon the tender, honorable, precious memories of our friend, of how he appeared, of what he said and what he did, while he was yet with us in the flesh, let us not seek him, the living, only among memories.

We commit the body to the earth, believing that it will sleep in the tender care of the Almighty, all loving one, until ransomed from the power of the grave. He brings it with him, fashioned like unto his glorious body, and its mortality will be swallowed up in life.

But imperfect as our knowledge is of the conditions of spiritual existence, we believe that not one of the mental or moral qualities which constituted the personality we all admired and loved has ever been brought into subjection to the king of terrors, or held one moment in his grasp; but with continued existence take hold of the everlasting life which he has given to them who believe in his name.

While, therefore, we consecrate this hour by bringing from the full storehouse of memory recollections of the life which he lived here, let us not think or feel that they are all that remain to us of him, or that he lives, alone, in them.

And for our consolation there may be given to our faith, to some extent, a vision which the eye hath not seen, a hearing which the ear hath not heard, a conception which hath not entered the heart of man, of the things which God hath prepared for them that love him; a gleam of that brightness as of the firmament, in which they who were teachers are shining, and they who turned many to righteousness, as the stars for ever and ever.

Professor Hoyt's Address.

After the anthem, "The Lord is my Shepherd," Rev. Prof. Arthur S. Hoyt, D. D., delivered an address, speaking as follows:

"The fact that gives to human service its hope and significance is the continuousness of life. Life is a growth, continuous and deathless; an ever unfolding, expanding, propelling force—the result of all that we have received and done, all that we have thought and felt and suffered." So "no act falls fruitless." It has an immortality in the being that does and receives. It is both effect and cause; the voice of the past, the prophecy of the future.

And this law of God in man, giving to our lives their continuity and to our service its permanence, is the same law that works for the well being of society. The institutions of men have an organic life. All that is of worth in human society—law and government, religion and culture—has been a growth. The beginnings are in the prayers and tears and toils of the fathers, and the children to the latest generation are to receive the precious treasure and add thereto the sacred things of their own lives. "Other men labored and ye have entered into their labors."

Life is indissoluble, imperishable. It may not seem to have its just measure in the present; it may seem to fail of its legitimate completion; the joyous, thankful recognition of men may be wanting. But the "day shall declare it" in its perfected strength and beauty of character, and in the enlarged life and blessing of the men and institutions to which its service contributed.

And so God would make us lavish of life, breathe into us the motive of holy, unselfish devotion. Not in the broken and disordered present is it possible for us to see or to receive the full mead of the highest toil; but we may live in lives to come.

"Be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love."

Of each generation of noble men it may be written as of the hero roll of the ancient church: "And these all, having obtained a good report thro' faith received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

Thoughts like these can hardly fail to be suggested as we attempt to trace the record of another life that gave itself in holiest service to the well being of an institution of learning.

Hamilton College has a life now hastening towards its fourth generation. It is a record of the generations that have touched these hills and valleys. The past is met in every turning point of the way. It lives again in the life of to-day.

No life can be lost. The name may be only a fading memory, but the forces of thought and character are active forces of the present. They live in the name of Hamilton, loved and honored in a thousand homes, in the men here trained for the service of humanity, in the habits of thought and work of the college, in the standard of scholarship, in the ideals of manhood, in the intellectual and moral atmosphere that feeds the flame of youth. The prescience and faith and courage of Kirkland are our heritage; the hearty, genial energy and wisdom of Backus; the masterly will and scholarship of Davis; the culture of Dwight; the versatile learning of Penney; the modest, patient, enlarging service of Simeon North; the broad sympathy and eloquence of Fisher; the "simple living and high thinking" of Dr. Brown; and the life of him whom we remember to-day—all these are ours. Every spot of yonder hillside is sacred to their memory. Their service is our rich opportunity, and the measure of our privilege and duty.

This, then, is holy ground; holy for its measure of life here given and for the messages of God here spoken. Young men, "ye are treading where the saints have trod." Sons of Hamilton, ours is the work of elect men. The immortal dead live again

"In minds made better by their presence."

What shall we say of the service to Hamilton College of Henry Darling? I am not unmindful of the difficulty and delicacy of the task assigned me. For a decade he has given the wealth of his nature and experience, without stint or hope of reward, to the interests of the college and the lives of its youth. This is known to all. And yet the best part of a man's service can not be reduced to analysis; the subtle, intangible effluence of character, unseen but most potent of all work. The largest part of all true life is out of sight. Our very nearness to men, our daily association and bonds of a thousand interests may prevent the breadth of view that shall rightly estimate the largeness of the human design and relation. But the hour calls for an honest and generous attempt to appreciate the worth and recognize the labor of the man who presided through eventful years over the life of the college.

Dr. Darling was happy in his birth and training. He was a child of "the prophets and of the covenant;" his mother a pattern of womanly grace and piety, his father widely honored on the bench and in the church. Such a nature, molded by such influences, did not fail to be strengthened and quickened and set apart by the higher power in the years of college life at Amherst, and in the theological studies of Union and Auburn. He touched such men as Humphreys and Mills, Richards and Hickock. In the companionship of enthusiastic youth and noble minded instructors he was possessed

> "With a conviction of power that waits
> On knowledge."

and was taught

> "To minister to works of high attempt."

He entered the ministry at the age when most men are finishing their college studies. With the unworldly spirit of service and not of place, he began his work in the country parish of Vernon, just over our western hills, while his seminary companion and life long friend, Henry Kendall, ministered to the neighboring parish of Verona.

From this preparatory testing of knowledge and power, with the lessons of human need and helpfulness best learned where the natural man is free from the bonds and cloaks of social convention, the young man passed to the larger and more important field of Hudson. He built the precious things of truth and character into the life of that Zion, and he is there held in loving and graceful remembrance by the fathers of that church. Without any vulgar self-assertion, without posing for public notice, Mr. Darling came to be regarded as one of the promising men of the denomination. His forceful pulpit utterance, his devotion and tact in pastoral work, his intelligent interest in the larger things of Christ's kingdom, his attractive and commanding personality, made certain his calls to fields of widest responsibility and usefulness.

In 1853, at the age of 30, he became the pastor of the Clinton Street Presbyterian Church of Philadelphia, and the next year he delivered a sermon before the Synod of Pennsylvania on "The Great Work of the Church," in which he spoke with prophetic force of the finding and training of the choicest youth for the gospel ministry. Labors of the pulpit and parish rapidly multiplied. Calls to extra service in pulpit and on platform did not go unheeded. The benevolent boards of the church, with their seat in Philadelphia, claimed his time and wisdom. He was made the permanent clerk of the N. S. Assembly and thus practically directed the work of the church in its highest court, and thus ever widened his knowledge of religious affairs, and his intercourse among Christian men. Months of weakness and pain followed the overtaxed strength. To such a man in the conscious power of early maturity and with growing visions of influence, sickness is the hardest ill to bear in peace. But he learned to feel that

> "It is the one comes straightest from God's hand,
> And makes us feel him nearest to ourselves."

They serve who only wait. He gained the "closer walk." And in the final garner who shall say that the

richest fruit of life has not grown from the years of enforced rest? It was the "prisoner of pain" who gave us "The Still Hour," the classic of devotion to be placed with Fenelon and Taylor and Kempis. And it was the shutting of the public way that gave to the church "The Closer Walk," light upon the path that brightens unto the perfect day to thousands in our own and other lands. From the life "shut in" also came "Worship as an Element of Sanctuary Service," that noble and timely plea for "such beautiful symmetry between worship and instruction as to make the whole appear but one act of grateful homage to Jehovah." Personal trial could be lost in the sufferings of a nation; and though the voice had to be silent, the pen of Dr. Darling was eloquent in appeals to loyalty. The historical essay "Slavery and the War," published by the Lippincotts in 1863, is the work of a careful and enthusiastic student of American history, and a bold reading of the handwriting against slavery.

The months of waiting were now over, and with health restored and deepened experience and with ambition that had passed to aspiration, he began the pastorate of the Fourth Church of Albany, the field of his longest and happiest, and humanly speaking, his best work.

It is no disparagement to any other gift and service of Dr. Darling to say that first and foremost he was the pastor. For eighteen years he served and lead as devoted and active and influential a people as given to any minister of the generation. The Fourth Church of Albany is the measure of his service and the monument of his power. He sustained the reputation of its pulpit—a pulpit that had been ministered to by kingly preachers, Kirk and Mandeville, Fisher and Seelye. He quickened all the forms of its activity, making it outreaching, aggressive and missionary. It caught the spirit and incarnated his own words: "Be a live church, be a loving church, be a liberal church, be a laborious church."

He wisely and fearlessly discussed civil questions as touching moral and religious interests, and made his

church felt as a social and intellectual power at the capital of the State.

The best of all, in lowly imitation of his Master, he went about doing good. The princely figure was never so princely as when carrying light and gladness to a humble home. The rich nature was never so noble as when gathering the children in its embracing love. He was

"One whose meek flock the people joyed to be."

"I never thought of going to Albany without seeing Dr. Darling," were the words spoken a few days ago by one in a distant city who never fails to think of him as a pastor. From the beginning of his ministry, Dr. Darling was no narrow ecclesiastic, but put himself in sympathy and alliance with all efforts for the betterment of men. Local charities and literary and scientific societies awakened his interest. He was an eager student of the social and economic movements of his day. But the larger interests of the kingdom of Christ had his affection. The Evangelical Alliance, the Tract and Bible socities and the missionary boards found in him an earnest advocate and supporter. His name and influence in the church steadily grew with the years. He was a director of Union Seminary, and latterly a trustee of Auburn. His evangelical spirit was so wise and generous that he frequently served on committees looking toward coöperation or union with other churches. With Dr. H. B. Smith, Dr. Fisher and others of like temper, he prepared the plan of union between the old and new school churches and rejoiced in its happy consummation. With equal zeal he labored for the healing of the division between the northern and southern churches, but "died without the sight." The fit and crowning honor of his pastoral work came to him in 1881 in his election as Moderator of the General Assembly. It is best for us here to let his brethren speak for him. What pastor has won warmer expression of love from his people? "He stopped at no personal sacrifice where the good of others was concerned; and so his name is cherished to-day by a great company who found in him a friend and a brother." What

Presbyter has gained higher honor from his co-presbyters? "He impressed all with an inherent right to respect and reverent regard. Every place of honor in the gift of his brethren seemed to belong to him, and was never withheld. As Moderator of the General Assembly he realized the idea of a wise and courteous executive, while in every great cause to which he gave his services he was a recognized leader."

I have dwelt at some length on the ministerial life of Dr. Darling, that we might have clearly before us the chief facts and characteristics of the man, who came ten years ago to preside over the affairs of our *alma mater*. The service of any man is to be judged by the nature of the life offered and by the purpose and quality of the service.

We have seen something of the life, its generous pattern, its unselfish bestowal, its honored name. And what shall we say of the service to Hamilton College? The presidency of a college is thought by the world to be the crowning honor of a life devoted to intellectual and moral forces. Dr. Darling did not depreciate the honor of the presidency, or doubt the guiding hand of God in leading him to it; but could his heart have spoken, who doubts that he would have said, with Austin Phelps, when called from Boston to Andover: "I revered my pulpit as I did no other spot on earth."

There were many reasons that pointed to the pastor of the Fourth Church as the man to lead Hamilton into a larger life. His wisdom, energy and progressiveness, his wide acquaintance with men, his honorable name in all the churches. Though inexperienced in the actual conduct of a college, more than once had he turned a deaf ear to the solicitations of seats of learning. "The loved autocrat by consent of a live and progressive church, the admitted master by tact and moral force of presbyteries and synods." Could he change the course of life, and gather into harmonious and effective working the peculiar and independent forces of a country college? He had seen the difficulties of the years, the burdens of toil and anxiety, the hopes

deferred—and the "heavenly vision"—the faith and courage and patience of Henry Darling would have been instantly obedient.

The ten years just past have seen a growing sympathy between the faculty and the students. The former do not consult their own dignity and convenience, and keep themselves in cold, intellectual reserve; and the latter have long since ceased to regard the faculty as their natural enemies. It is not possible for a boy to go through Hamilton College without the opportunity of a close, friendly relation with some worthy instructor, and of feeling the refining influences of some Christian home. And out of this spirit has grown a Hamilton spirit, a manly respect for tried and self-denying labor; a kindly recognition of honest effort; an enthusiasm for the college that sends men forth with sacred memories and loyal devotion. I have no fear of contradiction in saying that for the more wholesome confidence and sympathy of the present the college is largely indebted to the personal influence of President Darling. He believed in young men. He had personal interest in them. It was more than the intellectual interest or sentiment that gathers about youth as the time impressionable and expanding, unfolding the possibility of wondrous growth and power; but that rarely regards the person of any particular youth. Dr. Darling's interest always had to do with individuals. He had the interest of the heart, rather I should say, that interest of the Divine Spirit, that fruit of the spirit called, in the Revised Version, kindness—kindliness—the kinship of his soul going out to find and to bind to itself the kinship of every other soul. So he knew every young man in person, his name, parentage, early surroundings, present circumstances. Without the slightest espionage, but out of kindly heart he followed men in their studies and recreations. A word of warning or encouragement has saved many a man from college failure or moral decline. In sickness he ministered, in difficulty he counseled, in poverty he gave. He was interested in every honorable phase of college life, in everything that properly interests

young men. Has there ever been a more fatherly watch-care of Hamilton boys? You have seen the light on that gracious face, felt the grasp of that helpful hand, heard the word of that kindly heart, and you can never forget them. And they are part of the potent influences in the life of the college, speaking against all coldness and suspicion and working toward the era of brotherly confidence and helpfulness. "You can get close to this man and talk to him," is the significant testimony of a servant of the college. "If God must take my boy from me in my absence," spoke the widowed and now childless mother, as she thought of the president's tender care for her stricken son, "he could not have been more merciful than to let such a kind man care for him as Dr. Darling."

Another service rendered to the college by the late president was his perception and encouragement of humble worth. It is possible that the critics of the social tendencies of the American colleges have some truth when they declare that college boys are losing the democratic spirit. The Yale fence is no more. Club life has come to increase the exclusiveness of fraternities.

"The wealthiest man among us is the best."

I hope it may never be true of our *alma mater*. But the material tendency of the day brings its pressure even upon this quiet life.

"The world is too much with us."

And wealth, and social grace and brilliant gifts too easily dazzle our eyes to the enduring nature of true worth. "He has no money," was the contemptuous remark of a Hamilton student concerning another, superior in every way save the cut of his coat and the thickness of his pocketbook. No student can say of Dr. Darling, "He passed me by because my home was humble and my clothes were poor." Accustomed from early years to social affluence himself, he had the true American spirit and the spirit of Christ in ever looking for the man beneath dress and convention. He knew, to use his own words spoken

nearly forty years ago, that "the richest gifts that have ever been laid upon the altar of religion, minds beautiful and immortal, have been the gifts of poverty." He could not forget that one of the noblest sons of Hamilton came to the college on foot; that another for the same reason took the same hard path, who is now honored wherever loyal and wise statesmanship is known. While laboring earnestly for larger means that no worthy and aspiring son of toil might be turned from the door, he felt that the glory of the college was its triumph over difficulties, the discipline in hardships and the democratic spirit of his students, the simple, faithful, self-denying lives of its teachers.

Dr. Darling came to Hamilton because he believed the college to be the widest sphere of Christian influence, and it is in the more direct spiritual work that we look for the largest service of his presidency. As a pastor he believed in the plan for the synodical endowment and control of the college; and as president, he taught with earnest eloquence, far and near, in church and presbytery and synod, the duty of the Presbyterian church to the college, and personally secured the interest and coöperation of influential ministers and laymen. Though the completion of the particular plan may have been withheld, the service rendered has had its effect in lifting the Christian position of the college before the people and maintaining its classes in spite of the attractions of the larger colleges. His direct Christian work was felt in the class room and in the college pulpit. To every class he gave instruction in theism, Christian ethics and evidences; and in addition to the burdens of teaching and management, so greatly did he value the opportunity of spiritual influence, he undertook the duties of college pastor, giving each week from the college pulpit messages of truth that had direct and present fitness to college life. To his prescience and faith, no less than to the liberality of his friend, is due the beautiful hall of the

Y. M. C. A., the visible embodiment of the prayers and toils of the fathers, and vital principles of the present life, and a significant forecast of the future years.

I say to his *prescience;* for he felt the necessary alliance of religion and learning, and would make them inseparable in the teaching and life of Hamilton College. It is true that he regarded the Christian college as the special training school of young men on the way to the gospel ministry, and he rejoiced in the large number of youth led in no small part by his teaching and influence, to devote themselves to the holiest of all callings. But his vision for Hamilton College was far wider than a feeder for the church. He profoundly felt the relation between Christianity and all true culture, all sound society, all beneficent movements.

Man is a hideous deformity without the God-ward growth; "the affluent springs of true greatness" forever dried up without faith. The "all things fair" that culture brings, the "perfect gain" of knowledge—if the fact and mission of Christ be forgotten—will leave the soul of man.

> "A spot of dull stagnation, without light
> Or power of movement."

And all the wealth of character, experience, influence were used by Dr. Darling to vivify and strengthen the religious forces of educution. He built upon the foundations of the prophets and the apostles. Will you not hear again the words of the heroic souls who have given us our life? What does our first president say to us? "Mere science without moral and religious habits is a curse and not a blessing to the community." And fifty years later choosing the words of olden time, the sainted Fisher urges that "the college be linked to the very life of the church." And he, of the subtlest intellect and the finest culture, the friend of Webster and Choate, reminds us that "education to be truly and in the largest sense beneficent, must also

be religious." And the last of this noble line, standing in the pulpit and seeing in the faces of the young men before him, the practical and far-reaching mission of educated men, exclaimed: "Learning's end is the glory of God, and the help of man's estate. Be faithful to God, your race and your country."

Herein lies Dr. Darling's work for Hamilton College. Not in the increase of endowments, or the erections of fine buildings, or the growth of new branches and facility of study—though something was accomplished in all of these directions—but in adding to the imperishable forces of spiritual truth, in making the institution grow and flourish in the spirit of its apostolic founder, "Aiding the reign of virtue and the kingdom of the blessed Redeemer."

I can not hope to have drawn a perfect or lasting portrait of this servant of God. The man was greater than his work. Not in his exertions but in his character was the finest and subtlest power on the destinies of youth.

There is mystery and pathos in the fact that God called him, when just before the eye was the vision of happier and better days for himself and the college. He was another example of that law of progress that the individual withers, but the truth is more and more. Again it may be said of the leader, "He dies there in the land of Moab, and goes not over to possess that good land."

We may believe that in simple trust and sublime patience he received the word that he should not see the end of his labors, and that he might pass from earth before his work had received the appreciation of men. But he could wait,

> "Safe in himself as in a fate.
> So always firmly he:
> He knew to bide his time,
> And can his fame abide,
> Still patient in his simple faith sublime,
> Till the wise years deside?"

From the Clinton Courier, Dec. 9, 1891.

The tributes rendered to the memory of President Darling, on Sunday, at the memorial service, by Dr. Silliman and Prof. Hoyt, were as just as they were eloquent, and must have left upon the minds of all who listened to them a lasting and truthful impression of the exalted character of the deceased scholar. Even the memory of his saintly face and august presence to those who have looked upon him in life must seem like a lingering, loving benediction, whether they were favored with a personal acquaintance or not.

LETTERS.

The following are a few of the many letters received:

UNION THEOLOGICAL SEMINARY,
700 PARK AVE.,
PRESIDENT'S OFFICE. NEW YORK CITY.

MRS. HENRY DARLING:

Dear Madam:—A stranger to you, I may yet venture upon my long acquaintance with your honored husband, to express my sincere sympathy with you in the great bereavement which you are called to endure. I imagine the relation which has been interrupted and changed, but not destroyed, between you and him, whom the Lord has claimed; and I can but feel that your loneliness must be inexpressibly great. I remember him as a young man just out of the seminary, genial, gentle, attractive and full of promise. He has gone not from you but before you, and I hope you will enjoy him as transfigured to be always with you. My desk where I write, is on the spot where stood the bed from which my father went to heaven. I have delightful fellowship with him, and feel that he is not far away. The "cloud of witnesses" is growing larger, and in it, the dear ones who are vital parts of our life, stand out in relief, beckoning us to tread the upward path with steady and quickening steps.

The heavens above us are full of these silent appeals to our earthly weakness. May you have Divine comfort in your great sorrow. May the grave lose its hold upon your human feeling, that heaven may fill your vision and flood your soul with peaceful anticipation.

With great respect,

Very truly yours,
THOS. S. HASTINGS.

April 25, 1891.

2320 SPRUCE STREET,
PHILADELPHIA, PA., April 28, 1891.

MY DEAR MRS. DARLING:

Greatly shocked was I to hear of the sudden sorrow that has overwhelmingly come upon you and your family. One

who has known Dr. Darling as long and as well as I, need not be told what he was as a man, and a minister, and a Christian; and no one who ever moved as I did in his family circle, needs to be told what he was as a husband and father. I have seen few men to whom a whole family were so devoted and deservedly so.

No one but God either knows or can assuage a grief so deep. I pretend to no words adequate to the occasion. I simply wish to mingle my tears with yours, and suggest the Eternal God as your refuge, whose everlasting arms are still underneath you and yours. . . . . .

Your attached and grateful friend,

ARTHUR T. PIERSON.

From Rev. D. W. Poor, D. D., Secretary of Board of Education.

PHILADELPHIA, April 22, 1891.

MY DEAR MRS. DARLING:

I was startled and pained yesterday by reading the announcement of the death of your noble husband. I was not prepared for it.

His tall, stalwart, vigorous frame seemed to promise great longevity, and his position seemed to demand it. But the rapid departure of our distinguished leaders seems to be a feature of the times. It is putting the whole church in mourning.

There are many that sympathize with you in your bereavement, I am one. It is with great pleasure I recall his hospitable reception in my visits to Hamilton College, and I feel that I have lost a friend . . . . .

With sincere regards to yourself and your family,

Yours in sympathy,

D. W. POOR.

From Rev. Anson J. Upson, D. D., LL. D., Chancellor of the Board of Regents of the State of New York.

GLENS FALLS, N. Y., April 23, 1891.

MY DEAR MRS. DARLING:

I can not tell you how shocked and saddened I was by the sudden ending of your husband's earthly life.

The news came to me at Sandy Hill, where I was attending a meeting of the Presbytery of Troy. And it would have been a comfort to you and your family to have

heard the universal expression of sorrow and sympathy from all the ministers.

I fear I can say nothing that will not add to the bitterness of your grief. And yet I want to assure you how truly I respected and honored your husband, and how highly I valued his friendship, and how inexpressibly it saddens me to think that I shall see his face no more. If ever a man lived a useful life, he certainly did. At Vernon, at Hudson, at Philadelphia, at Albany, at the college, God honored his labors by most beneficent results. How many souls has he led to Christ! How many of God's people he has built up in their most holy faith, strengthening and comforting them by his word and example. How devoted he has been to the interests of the college. God will reward him and will honor his memory for his unselfish devotion.

Most sincerely yours,

ANSON J. UPSON.

From Rev. Prof. T. G. Darling, D. D., Auburn Theological Seminary.

It was with great regret that I found myself debarred from witnessing by personal presence, not only to my own respect and affection for your lamented father, but also to the esteem in which we all held him for his most helpful services to the seminary. The news reached us just before our customary prayer meeting, and our thoughts were diverted from the appointed theme and this most unexpected calamity (on its earthly side) was made the subject of our remarks and prayers. The hearty and sincere grief of his old students attested their sense of loss, alike to themselves, the college and the church; and all the interests so seriously afflicted were commended to God in earnest prayer. It is now about eighteen years since your father, at my ordination, commended me to the prayers of the people whom he charged on my behalf. I well remember the kindly greeting with which he welcomed me into the Presbytery, a kindness and consideration which knew no change in all these years. He had always a word of personal interest and encouragement, amid all the pressure of perplexing cares and conflicting interests, never seeming to lose sight of any one in whom he had ever been interested.

I could quite understand how this had endeared him to the younger men, so that one after another should rise in

our meeting and speak of your father's personal affection and solicitude and his practical helpfulness.

His warm social nature must in his own home have made his relations to you all even more close than is usual in happy home life, and I can understand therefore how severe must be this unexpected blow, and how peculiarly you all are in need of the help and comfort that only the Father in heaven can minister.

When the shock of grief is somewhat passed you will, I know, find great comfort in the memory of all the love and noble service for God and man which the grave can not hide and which must grow brighter as the results of it keep following him into the better country. You may be sure that many are bearing you all in their hearts before God, and that he who does not willingly afflict understands your loss and will Himself draw near and make the darkness light with His own presence.

Utica, N. Y., April 20, 1891.

Dear Mrs. Darling:

It is with surprise and sorrow I hear of Dr. Darling's death. I did not know he was seriously ill, although I missed him from Presbytery.

I assure you and your family of my sincere sympathy. May God be near to comfort and sustain you. In Dr. Darling's death I feel a personal loss, for he was a good friend to me. The college, the church and the community will be the poorer for his departure.

Yours in Christian sympathy,

R. L. Bachman.

American Tract Society.

New York, April 21, 1891.

My Dear Mrs. Darling:

I have learned with profound regret of the death of your honored husband, my beloved and revered friend. A great and mighty man has fallen in Israel. The loss to the church and the college is beyond estimate; and to you and your family none can realize, as you who experience it. But what a splendid legacy of character, nobility and accomplished effort he leaves to you and to the church! With sincere sympathy of Mrs. Rice and myself, I remain,

Yours in Christian love,

Wm. A. Rice.

From the Rev. Prof. Willis J. Beecher, D. D., Auburn Theological Seminary.

AUBURN, N. Y., April 22, 1891.

MRS. HENRY DARLING.

Dear Madam :—Permit me as one who sincerely mourns for your honored husband, to offer you my deepest sympathy. I held him in high esteem and affection, and I feel his death as a personal bereavement. . . . .

I cannot refrain from thus saying to you and your family, what you already know, how highly I appreciated Dr. Darling, and how warmly I loved him.

Truly yours,

WILLIS J. BEECHER.

From Rev. J. M. C. Holmes, D. D., of Albany.

LAUREL HOUSE,
LAKEWOOD, April 21, 1891.

MY DEAR MRS. DARLING :

I have just received the painful intelligence of the death of Dr. Darling. It comes to me as a startling surprise. I had not even heard he was ill. But sudden death seems characteristic of the present time. In the midst of life we are in death.

With all my heart I sympathize with you and your household in this severe sorrow.

I have known Dr. Darling almost all my life. When I was a boy in college I used very often to hear him preach in Hudson, and the impress of those sermons is upon me still. During the last few years I have known him better and loved him more, and to-day I feel for you with a generousness of sympathy which wells up from my soul.

But Dr. Darling's death is not alone a loss to you and to yours. The whole church will feel it. Hamilton College will greatly suffer by it. He has faithfully served the cause of Christ in varied spheres and will be widely missed and mourned. With kindest regards and tenderest sympathy I am,

Very sincerely yours,

JOHN M. C. HOLMES.

From the Rev. Dr. G. B. Spalding, of Syracuse.

"I was shocked at the intelligence of President Darling's death. My heart is full of sorrow; for my respect and affection for him were large. My sympathy with his

dear family is most tender. All my impulses are to leave everything to be present on the sad occasion of the funeral on Thursday; but Westminster Church is to be dedicated at that time and I have promised to give the sermon. I am profoundly sorry at my inability to be with you, who mourn. A noble man and a Christian gentleman has gone from us."

From the Rev. A. H. Evans, Pastor of First Presbyterian Church of Lockport, N. Y.

"I cannot hope to give you any comfort in your great sorrow, but I ask you to be assured of my deepest sympathy.

"I learned both to respect and love Dr. Darling. In all my intercourse with him he ever exhibited the finest qualities of Christian grace. The better I knew him, the more I was drawn to him. While associated with him in the faculty of Hamilton College, I came to have the profoundest admiration for the nobility and dignity of his bearing, for his courtesy and charity and patience. I am greatly indebted to his life and thought.

"His work abides. Scores of young men educated under him are testifying to-day in many fields of labor to the worth of his character, the largeness of his heart and to his fidelity to the word and work of God."

GUILDERLAND, N. Y., June 19, 1891.

MRS. DR. DARLING.

Dear Madam :—Excuse a stranger, but I knew your beloved husband for forty years, ever since we were classmates in Auburn Seminary, and for ten years knew him better as a member of Albany Presbytery, when it was a red letter day to meet him.

I always felt it paid to attend every session if Dr. Darling was present. We loved him as a brother and believed in him as a counselor. He was truly a man to be trusted. Seldom did any man dispute his decisions.

I find the enclosed tribute from Mrs. Alden, and thought may be you would not see it. It is a true and loving memorial of a *dear good* man, and it was just like Dr. Darling to be a friend and help *us brethren from the poor country churches.* I want the world and the Christian church to know it. And may I ask, can we not have some

memorial published that will portray his virtues and be a permanent tribute to the memory of so true and honored servant of Jesus Christ?

Stricken down as you are by your incomparable loss, you have most precious memories of him who has served his age so well, and died lamented by thousands in the church of God.

Yours in sympathy and Christian love,

(Rev.) N. W. Belden.

From Rev. Dr. Alexander Alison, Philadelphia, Penn.

Permit me, if you please, to extend to you and your afflicted family the heartfelt sympathy of Mrs. Alison and myself in the loss you have sustained in the departure of dear Dr. Darling to his reward. It was my great privilege to have known him and met him several times in Hamilton College and at your Christian home. His kindness to me in our personal contact; his interest in my son, who as you know is a member of the class of '92; and the high position he has occupied in our honored church, as well as the fragrance which attaches to his memory as far as many years a pastor in this city, have drawn me to him in bonds of high regard and esteem.

May the precious Lord and Saviour whom your now sainted husband so highly exalted not only in his preaching and teaching but in his life, be at this time and henceforth the exceeding comfort and stay of you and your beloved children.

From Kiliaen Van Rensselaer, Esq., of New York.

"How my heart goes out to you all, and my prayers have been lifted, that through the rift in the dark cloud you may see the Son of Righteousness, to sustain you. Human words seem idle at such a time as this. I telegraphed you what a great loss my revered and beloved friend would be to the church and community. I *loved* him.

"His death must have been like Howard Crosby's, whose last message was, 'My heart is sweetly in Jesus and my hand is in His.'"

From the Rev. George W. Knox, D. D.

TOKYO, JAPAN, June 19, 1891.

MY DEAR MRS. DARLING:

The New York *Evangelist* brings the sad news of your great loss, and from this faraway land I would send my word of sympathy.

My visit at your hospitable home during commencement week in 1888, is one of pleasantest memories of my furlough. Dr. Darling was a most genial, sympathetic, earnest, spiritual friend and host. My glimpse of him gave me a true though limited knowledge of the estimable qualities so warmly mentioned and highly prized by all who knew him well.

I know, dear Mrs. Darling, that you have the only comfort that can avail in your sorrow. When our Father afflicts most deeply He is most present in His unfailing consolations, most precious in blessing and mercy.

Give my sympathy and regards to all the members of your family. Very sincerely yours,

GEORGE W. KNOX.

From the Herald and Presbyter.

WINTER PARK, Fla., May, 1891.

DEAR HERALD AND PRESBYTER:

Among the lists of those who have lately been called higher, I find the name of Rev. Henry Darling, D. D., and with the well remembered name there troop up a host of memories, some of which so well illustrate the spirit of the man, in lines where perhaps he was not so well know to the public, that I am moved to write of them for the sake of those who loved him.

Years ago—why, almost a quarter of a century ago—"we" were serving a little church but a few miles from the city of Albany, N. Y. I remember that the drive of a dozen miles or so to Albany was one of the "perquisites" of the pastor's wife, enjoyed as few rides have been since. Among other occasions, we rode in one morning to a meeting of Presbytery, and it was there that I first saw Dr. Darling. I had heard his name quoted as pastor of the Fourth Church, and when the tall form and scholarly face of the man were pointed out to me, I felt a sense of satisfaction in the thought that face and reputation matched.

There was not supposed to be much of interest to out-

siders—meaning women—in Presbytery that morning, and I was occupied chiefly in waiting for the minister who was to take me on a shopping expedition. Just in front of me sat Dr. Darling and I studied him. Presently came one of the Presbyters on tiptoe, whispering a request that Dr. Darling would "use his influence" for a resolution which would very soon be offered, and against which there was likely to be strong opposition. The doctor listened, and questioned, and finally promised to "do what he could." Presbytery suddenly became interesting to me; I wanted to hear Dr. Darling.

The resolution was submitted, and the tall man arose to his feet. This was what he said: "Mr. Moderator, I trust the question will be put at once, without taking time for debate; the wisdom of the resolution is manifest."

Then up rose a little man with a voluble tongue; he poured an avalanche of words into the ears of the Presbyters; he was sure, apparently, that the cause of religion in that Presbytery would be disgraced, perhaps ruined, if that motion carried. I cannot recall at this time what the motion was, nor was it vital enough to even rouse the interest of an outsider, until it was roused by the whiff of controversy which was evidently in the air. At last the voluble man stopped for breath, and Dr. Darling arose. "Mr. Moderator," he said, in his slow, deliberate way, which those who knew him will remember so well, "I hope that the question will be put without debate." Only this, and one or two timid voices murmured "Question!" But another opposer secured the floor, and urged what he considered vigorous reasons against the movement; and again Dr. Darling arose to respond, and said: "Mr. Moderator, I *earnestly hope* that this question will be put without debate; there is, in my judgement, no room for it." "Question!" shouted a dozen voices, and the voluble man sat in indignant silence, while the resolution was carried by a fine majority.

"Thank you," said the man who had tiptoed around with his request, grasping Dr. Darling's hand heartily at the first moment of recess; "you saved us much precious time and an annoying debate. I knew your words would tell for the right side."

"I only asked for the question," said the doctor, blandly. And I moralized over the incident; wondered what there was in the tone and manner of the man which certainly carried conviction to some apparently undecided ones.

What was there in that simple suggestion which made us feel as though a debate in that connection would be a childish thing, quite out of place; and as though the most reasonable action possible would be to vote in the affirmative without delay? I put the question before the special minister with whom I was privileged to argue all points, but he only smiled and said: "It was the force of the man behind the suggestion which told."

Well, it was that morning that the said minister asked me: "Would you like to be introduced to Dr. Darling?"

"Oh, no," I said, "do not let us trouble him with introductions to people whom he need not know. I am nothing to him, and he would forget me in two minutes afterward." Nevertheless, as we stood for a moment just after the benediction was pronounced, Dr. Darling came that way, offered his hand to that particular minister, and said, "Is this your wife?" with a hand outheld to me. The next word was: "Where are you staying? That is a long distance; come home with me to dinner; Mrs. Darling will be glad to know your wife. Why, brother, we are neighbors, and should know one another."

Of course we demurred, and were overruled, and carried not unwilling captives into the home life of this man of God. What a sweet home it was! It has been a picture in my heart-gallery ever since. We were young and timid, and astonished that the great city pastor and his wife should take so hearty an interest in these beginners in an obscure field. But hearty it was, and genial; we were welcomed as brother and sister beloved, instead of as strangers.

"Don't you want to see my garden?" asked the doctor with a beaming face, and he took us with manifest pride to the outlook where, walled in by brick and stone of neighboring houses, there grew and thrived, in a plat ten feet or so square, some sweet, old-fashioned flowers and shrubs.

"My husband's rest corner," said his wife, smiling, and added with a bright little laugh: "When he shows the garden, I always show the fruit pantry; it is so convenient. Wouldn't you like to look at it?"

Of course I would; young housekeeper that I was, with only two feet of closet in the parsonage at home, and ambitions in all such directions.

I might almost be forgiven for casting envious eyes about that large, bright, exquisitely clean room, with its rows of shelves laden with jars all carefully labeled, with its rows of drawers, and its corner cupboards, and its

spicy, fruity smell. But the thing which lingers chiefly in memory, and which amazed me at the time, was the jelly. Shelf after shelf of generous length and width filled, crowded, with little glass jars of jelly. "What in the world will you do with it all?" I asked, remembering as I spoke, all the little Darlings, of which there were, I think, seven, but yet amazed at their possible capacity for jelly. And the lady laughed merrily over my puzzled face. "Do you think we eat it all?" she asked. "Why, Mr. Darling goes out calling every afternoon of his life with a package of tracts in one pocket and a glass of jelly in the other. There are always sick people, you know, in a congregation like ours." Yes, I came to know it well, and to understand what a means of grace those pretty jelly glasses were in judicious hands and backed by earnest hearts.

It was but a short time after this first visit that I was boarding for a few weeks in the city under the care of a physician who introduced me to the city hospital, and urged me to call as often as I could in the woman's ward, with a few words of cheer for the sufferers there.

How many did I meet, I wonder, who had much the same story to tell: "Oh, yes, we go to church; we belong to Dr. Darling's church. Do you know him? Isn't he a blessed man? We used not to go to church much, but the children were in his Sunday school, and last winter my husband was hurt and in bed for two months, and that blessed man never missed a day from coming to see him, and bringing him little things to tempt his appetite. And when he got well we went to church. Did you ever hear Dr. Darling preach? We think he is a wonderful preacher."

"Yes," said another, her eyes brightening, "I go when I can, to Dr. Darling's church. It is a long way off, but I don't feel as if I could go anywhere else. I like his sermons so much, and he knows all the children; he even remembered the baby's name."

Everywhere I turned it seemed to me I heard of the blessed sermons which Dr. Darling preached, backed constantly by the visit to the house of trouble, or the little glass of jelly, or the earnest word for the awkward, half-grown boy, or the remembrance of the baby's name. "I am learning lessons in regard to the 'secrets of power' hidden in some people's lives," I wrote to the minister who stayed by the little church in the country.

There are so many tender memories of little things;

some of them are personal. "Brother, where do you buy your groceries?" asked the busy city pastor one day, as we lingered in his study for a word of advice on another matter. "Well, now, suppose I should introduce you to my man here in the city? Oh, you don't buy much at wholesale, of course; such a little family as yours"—he might have added, "and such a little purse as yours," but he did not—"I'll tell you what we will do. I buy my sugars and coffees and such matters at wholesale; it makes quite a difference. I am laying in a stock now, and, if you like, I will go down with you and suggest that twenty-five pounds of sugar and a package of coffee be taken from my barrel and sack, and put in a box for you." And the pen dropped from his fingers and he arose with a beaming face to do his little delicate kindness for the country pastor. "Do not try to carry them with you," he directed, as the coffee and sugar, and one or two other things, having been secured in the way proposed; my grateful minister paid the bill; "they will crowd your little carriage. I will see that the box is sent out to-morrow; I know a way to send it." And he sent it. Certainly it would have crowded us. How the few modest pounds which we had paid for could require a box of that size was a puzzle to us until we opened it. What was there not packed away in the corners of that box! Raisins, and dried fruits, and fancy soaps, and water crackers, and jars of pickles and squares of maple sugar! On the top a note in the doctor's hand: "Excuse the children and indulge them in a little frolic. They all went with me to superintend the packing of the box, which proved to be much too large, and nothing would do but each must select a token of remembrance with which to fill it out; hence the heterogenous mess, which we trust the neat housekeeper will forgive."

This is only one out of so many little, tender, delicate kindnesses with which the more experienced man brightened the lives and lightened the strain upon the purses of those whose life story was in its beginning. We knew, also, of many another whose burdens were being made lighter by the touch of that kindly hand, which hid its ministrations largely—as largely as possible—from the eyes of the world.

I remember my husband coming from the doctor's study one day with a moved look upon his face, and he said, as he gathered the reins which I had been holding: "I have just seen another exhibition of that blessed man's heart.

It seems that Blank," mentioning a minister in an adjoining Presbytery, "is in trouble. He has had heavy and unexpected expenses—sickness, you know; and he supports a mother and sister. He had run more than a thousand dollars behind. His church is not able, they say, to help him; and there are reasons why it would injure his usefulness if the matter were known among them. I heard it talked about a few days ago in a way I did not like, and I spoke to Dr. Darling about it to-day. 'Brother,' he said, "that matter is all right. Just take pains to say so, will you, to any you may hear talking it over?' "

"Yes," I said, "I will be glad to; but how did he get on his feet again?"

"Why," he answered, almost in embarrassment, "I just took a little money I had lying idle, and slipped around quietly among a few of my friends who I knew would be glad to add to it, and made up the amount in a very short time, and sent it out to him—but that is a matter just between us."

"I hope there are a great many who live such lives," said *my* minister, giving a vigorous jerk to the reins; "I *hope* there are; but I don't believe it. I tell you he is one of a thousand."

Why am I writing all this, I wonder? I have told you of little things; I could tell literally of hundreds more in the same line. There are others who will tell of the great man's work in the churches and in the college. I believe there may be many who will be moved to say, concerning him: "I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord. Yea, saith the Spirit, that they may rest from their labors; for their works follow with them." But for me, I wanted to pay this little tribute to the tender memory of the "touch of a vanished hand," along the line of deeds which we call "little," but which may, by the Master's own planning, grow into a great harvest of reward for him who, after a life of steady faithfulness, rests from his labors in his Father's house. "Pansy," (Mrs. G. R. Alden.)

TABLET TO DR. DARLING.

ERECTED IN HIS OLD CHURCH AT ALBANY, TO PERPETUATE HIS MEMORY.

A handsome bronze tablet made by Tiffany & Co., of New York, has been erected in the Fourth Presbyterian Church at Albany by his old parishioners, in memory of the late Dr. Henry Darling. The inscription is as follows:

THE REV. HENRY DARLING, D. D. LL. D.,
BORN, 1823.
THE BELOVED PASTOR OF THIS CHURCH,
FROM 1863 TO 1881.
MODERATOR OE THE GENERAL ASSEMBLY
IN 1881.
PRESIDENT OF HAMILTON COLLEGE
FROM 1881 TO 1891,
WHEN HE FELL ASLEEP.

His rare natural gifts were crowned and sanctified by a spirituality of purpose, and a consecration of life which made him always and everywhere a minister of Christ. As a preacher of righteousness he magnified the word of God and spoke the word in love. As a shepherd of the flock, he bore the needs of the sorrowing upon his heart, and carried the lambs in his bosom. His very presence was a benediction. The nobility of his nature expressed itself in his face of unwonted beauty and refinement. His dignity was innate. Instinctively men gave him respect and sought to give him honor. He came into the highest office in the gift of his brethren as by native right; but his crown of greatness was the love he won. By his own choice, his grave is among the people of his last pastoral care, to whom his heart ever turned, and by whose loving gratitude his name is enshrined in living memory.

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